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HOW JESUS WON MEN

L. R. SCARBOROUGH, D.D.

By L. R. SCARBOROUGH, A.B., D.D.

How Jesus Won Men
With Christ After the Lost
The Tears of Jesus
Prepare to Meet God
Endued to Win
Christ's Militant Kingdom
Recruits for World Conquests
Marvels of Divine Grace

HOW JESUS WON MEN

BY

L. R. SCARBOROUGH, D.D.

PRESIDENT AND PROFESSOR OF EVANGELISM IN THE SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY

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INTRODUCTION

The author has written a series of books touching various phases of soul-winning. His book entitled "With Christ After the Lost" is a discussion of the methods of winning the lost to Christ in a general way. His book "Endued to Win" is an evangelistic interpretation of the Acts of Apostles, pointing out the primal factors of building a soul-winning church. His book on "The Tears of Jesus," consisting of a series of sermons, seeks to create the evangelistic passion and soul-winning psychology in the hearts of the ministry and other of God's people. His "A Search for Souls" is a small compendium on personal work and the principles of evangelism as applied to soul-winning movements in Sunday schools, young people's organizations, and for the purpose of helping in training classes in personal work in churches. The author's deep purpose and soulful passion in all these books has been to help his brother Christians in the great masterful work of carrying out the soul-winning program of Jesus Christ in his effort to win from sin the lost everywhere. His purpose in the present volume—"How Jesus Won Men"—is somewhat different, not only from any of his other books, but different from that plan followed by any other writer. As far as he knows up to date, no soul-winning representative of the gospel has sought in book form to study Jesus and his public ministry from the point of view of Jesus as a winner, his method, his spirit, the doctrines he used, the great uses he made of other soul-winning agencies. This volume is meant to be an intensive study of Christ in his approaches to men in his own personal ministry, while he lived here among

men. He is our great model and standard and example in this the finest of the fine arts. If his people can find his method, catch his spirit, be mastered by his spiritual passion for men and be impelled by the predominant missionary motive which he exhibited in his earthly ministry and will seek the enduing power of the Divine Spirit which he evidently used in his campaigns for men, we ought to more speedily bring this world into a saving knowledge of Jesus.

Of course, it is difficult to study a great dual character like Jesus. He was and is perfect in his manhood and perfect in his Godhood—a God-man. And it is a difficult task to separate the lines of his deity from the lines of his humanity. It is hard to know just where the great human personality begins and the mighty divine personality ends. All this study must have in mind this double nature of Christ. He was, himself, the Savior of every man he won. In this particular in our evangelism it is quite different. He is the Savior; we are to win men to him. In his case he was winning men to himself.

The author recognizes the limitations of this study and the marked failures in his ability to properly portray this, the master evangel of high Heaven; but it is hoped that in some slight way these pages will lead soul-hungering disciples of Christ at least to a fuller knowledge and into a deeper passion and fellowship and coöperation with Christ in this great world-engirdling task. He sends out this volume with his deepest prayers that the enduing Spirit may flood its pages with inspiration and use its messages as God's dynamic in kindling holy fires, in setting up high standards of evangelism, and calling out into God's service many another who will go with Christ into the highways and hedges and find lost souls, lead them to Jesus, and thus crown Christ in their lives.

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HOW JESUS WON MEN

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CHAPTER I

My Creed Concerning Christ

I most heartfully confess my belief in the following facts concerning Jesus Christ, my Savior, guide, soul-winning model, teacher and Lord.

HIS LOVING FACE SHINES OUT IN OLD TESTAMENT PROPHECY

1. In Genesis 3:15, as the seed of woman, bruising the serpent's head.
2. In Abraham's sacrifice, Gen. 22:8—the Lamb of God.
3. A prophet like Moses, Deut. 18:15—as God's prophet.
4. In the songs of David, Ps. 2:6-8—a missionary conquest by God's kingly Son.
5. In Isaiah's productions, 7:14; 9:6, chapter 53, as God's virgin-born Son, "Emmanuel," "Wonderful," "Counselor," "Mighty God," "Everlasting Father," "Prince of Peace," king eternal, yet God's Lamb dying in our place.
6. In Daniel's vision, 7:13-14—as the Son of man with universal authority and kingly royalty.

AS THE SUN OF RIGHTEOUSNESS WITH HEALING IN HIS WINGS (Mal. 4:2)

1. Conceived of the Holy Spirit (Luke 3:31-35), born of the virgin (Matt. 1:18-25; Luke 2:1-14).

2. Lived a marvelous, sinless life for thirty-three years in Palestine, preached, taught, performed many miracles, called and trained twelve apostles, established his church with its ordinances, its commission, its task, its officers, was cruelly crucified, arose from the dead, ascended to heaven where he intercedes for his people, preparing a home for them, from which he will some time return and carry his people, raised from the dead, home with him forever and ever.

3. He is God's Son, equal with the Father, very God of very God, and is conquering King to-day, carrying on and building his universal Kingdom through his gospel churches and people. He is the world's only hope. His loving death on the cross is man's only chance for life eternal. It is man's duty to accept him as Savior and Lord and obey him in all things, carrying forward his kingdom, establishing his churches, promoting his gospel and winning souls to him. This I am gladly trying to do and trying to get all others I can to do. It is the purpose of these studies herein recorded to find *him* as soul-winner, his passion, his methods, his tools, his doctrines, his approaches to men, his wonderful secret of success, and his power. Taking his hands, his nail-riven hands, let us go with him on a three-years' soul-winning campaign, following him from Jordan's stormy banks to Calvary's rugged brow, and become ourselves like him. He is our model.

HIS HOLY LIFE

There was no sin in Jesus, not an evil thought, not a wrongful deed; not the slightest sinful imagination ever passed his holy mind. Jesus was God's holy one, as holy as God. He was God. He is God with all the divine attributes. He never made a sin-stained track on this sin-cursed earth. Every

touch he had with the world was a holy, a sinless, touch. There were other good men—Abraham, Moses, Joseph, Joshua, Daniel, Isaiah, Paul—but Jesus was holy, without sin, the one perfect man, even the man-God and the God-man.

HIS WORKS

All his works were good. "He went about doing good." They were all constructive, all eternal, all unselfish, all altruistic, all uplifting and character-building. They covered the threefold nature of man —mind, body and soul. He saved souls; he taught and trained minds; he healed bodies. He had supreme power in all these realms as he went about doing good.

HIS MIRACLES

He was a wonder-worker and miracle-performer. Around fifty miracles are recorded of him—nature miracles, mind miracles, soul miracles. He healed the worst diseases. He calmed the storms. He raised the dead. He gave mind back to maniacs. This attested his Saviorhood, his Messiahship. He, himself, is the supreme miracle. No mind can explain him. He is the outstanding wonder of the ages. He cannot be explained on any other hypothesis than as God's virgin-born Son, very God of very God in human flesh. The New Testament explanation of Jesus is the only rational and believable explanation. There are more difficulties in denying the New Testament Jesus than in receiving him. Every fact of his marvelous history is better established than facts about Abraham, Moses, Socrates, Julius Cæsar and George Washington. Nothing in history is believable if you deny the New Testament account of Jesus. None of his miracles either violate or contradict natural laws.

They are all the intervention of a higher law. The main difficulty in the Jonah and whale story is not that Jonah remained alive in the whale three days. The main difficulty is the mechanism of Jonah and the whale. If God can make a man or a whale he can keep them safe in any combination. We believe the inexplicable every moment of life and act in the face of things we can never explain. The breakfast we ate is turned by the processes of digestion and assimilation, etc., into hair, bones, muscles, flesh, blood, seeing, feeling, smelling, love, prayer; and by my speaking into a broadcaster the gospel of God is carried in intellectual and loving terms across the Continent, is turned into emotions, faith, prayer, and lost souls are saved a thousand miles away. This energy turned into spiritual power calls out preachers and helps to build the kingdom of God. Explain this dynamical energy, all issuing out of the strength received from food taken into our bodies, if you can. That same strength turned into mental energy speaks into a metal plate and an impression is made on the plate; and by the mechanics of phonography it is reproduced, maybe ten, fifty or a hundred years afterwards, and blesses humanity. The radio, the wireless telegraphy, the phonograph and telephone are not violations of law; but they are interventions of higher laws. They are not miracles; but they indicate the possibility of miracles. Jonah in the whale, Israel crossing the Jordan, Peter walking on the sea, Lazarus leaping out of the grave by the word of Jesus Christ, are miracles of the highest order. If we accept the unreasonable things in science, why not accept the miracles in religion?

JESUS AS A TEACHER

Christ stands out as the supreme teacher of all time. His method, his message, his authority, his

simplicity, his superiority over all others, the durability of his prestige, his example as a model for all ages, the life-giving, inspiring power of his teachings, all these mark him as the world's greatest teacher. Spurgeon was asked to test the acoustics of the Crystal Palace in London. He stepped upon the stage and with his melodious voice quoted John 3:16. He did not know that a workman was putting on the finishing touches high up in the dome of the building, nor did the lone workman know that Mr. Spurgeon was speaking on the platform below. This message of how God so loved the world came ringing resonantly from the great hall below and sounded its gospel message in the lone workman's ears and heart. He was at once struck with deep conviction of sin, left his tools, went to his room across the city, gave his heart to Christ, felt the call of God to preach, and for a quarter of a century proclaimed the glad tidings to lost men.

The great teacher nineteen centuries after remade a soul and molded a great preacher.

AS ORGANIZER

Jesus was a great organizer. His method of organization was *germinal.* He put principles of truth to work like leaven. He started one organization and built it around the *saved individual.* He reached the group by the way of the regenerated individual. He built in the home and through the church. He had no schools, no orphanages or hospitals. He put truth to work and saved individuals, built schools, hospitals, orphanages, civilization. All these grew out of Christ's germinal truth. You can destroy one church or the churches of a nation and let the New Testament be circulated among the children of the destroyed churches and other churches and a gospel civilization will spring up. Jesus is God's mighty kingdom-builder.

AS PREACHER

Jesus is the world's one great preacher. He delivered one sermon and its outline is left in three chapters in Matthew and this sermon outline outweighs all other sermons in the molding of the world's civilization. He was a mountain-side, wayside, well-side, open-air preacher. His sermons, packed with truth, build character, transform communities, erect churches, schools, benevolences, start streams of golden gospel light and lift nations, build empires of truth, and will finally bring a world to God. He knew and was God; he knew and was man; and in love brought them—man and God—together. True preaching is always priestly, intermediary. It reaches up to God and down to man and brings them together in saving relations. By Christ's burning message sinners are changed to saints, harlots to evangels, maniacs to messengers of light and life. He was God's topmost preacher.

THE WORLD'S REGENERATOR

Jesus was more than reformer, benefactor, liberator, more than preacher and teacher. He was and is the world's regenerator. He found all life poisoned with deadly sin. He put the saving antitoxin, the life-giving serum of regeneration, at the roots of the world's sinful malaria, cholera, paralysis, leprosy, cancer, tuberculosis. He was the great physician, the world's great soul-surgeon.

I LOVE HIM

I have given him my heart, my soul, my mind, my body, my energy, my talents, my time, to join him in a supreme, constant effort to win men. This, I trust, is a soulful confession of a humble

disciple who desires to send this volume out as a love gift to Christ and to soul-winners, with the loving prayer that some word in it may help some soul-winner to love Jesus better and live him over again in the sight of lost men, and cause him to be made supreme in the lives of others.

I wish that together in this volume we might catch the dying look on his thorn-crowned brow, and carry the message of his cross to lost souls, that we might catch the radiant gleam from his resurrection glory and carry the songs of the gospel to all life's difficulties, that we might catch the burning flame from Pentecost's lambent flames and carry a blazing torch of truth around the world. My prayer for myself and my reader is that as nearly as possible to human limitations we may be soul-winners like Jesus, God's Messiah and our risen Redeemer.

HE IS COMING BACK

The angels told the heavenward-gazing disciples, as Christ was lifted home to God, "You shall see him again." The last word of Revelation is, "He is coming." The last prayer of Revelation was, "Come quickly, Lord Jesus." The New Testament bids us *wait, watch, work, win, give, love* and *be ready.* When he comes or when he calls us before he comes, may he find you and me winning somebody to his loving, crucified self.

CHAPTER II

What John the Baptist Did for Jesus

John the Baptist was not an evangelistic accident. He fulfilled a definite part of God's redemptive program. God said in prophecy many hundreds of years before John came, "Behold, I will send you Elijah, a prophet, before the coming of the great and terrible day of the Lord; and he shall turn the heart of the fathers to the children and the heart of the children to the fathers, lest I come and smite the earth with a curse" (Mal. 4:5, 6). This was the last utterance of the Old Testament, the closing voice of God's first revelation. And further back in the old dispensation, Isaiah said, "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God" (Isa. 40:3). Matthew (3:1-4) says that John the Baptist fulfilled this prophecy. So, this mighty man, Jesus says the greatest born of woman, was an important factor and a meaningful personality in the ministry of Jesus Christ. John the Baptist was a reformer, a prophet, a mighty preacher, but he was preëminently an evangelist, a soul-winning preacher. It is significant that Jesus Christ was introduced to the world by a man whose primary credential was that he was a conquering evangelist and stands out after twenty centuries as one of the most powerful soul-winners the world has ever seen. This forerunner of Jesus who introduced the ministry of the Son of God put the emphasis where he expected Jesus to put the emphasis, that is, on spiritual evangelism.

A LOOK AT JOHN

1. *The Appearance of a Strange Man.* Look at some vital things about him.

(1) He was born out of season by the special providence of God, in a priestly home.

(2) He was reared in the wilds of the Judean hills with a mystic and majestic mission.

(3) He was clothed, fed, environed, in the atmosphere and with the marks of a stalwart prophet.

(4) The majesty of his simplicity and independence of his convictions, the authority of his preaching, all mark him as a mighty personality.

(5) The multitudes which attended upon his ministry show him to be one of God's wonder-men. He was a country Baptist preacher. There is no record of his ever going to town. He did not dress like a town man; but he emptied the towns. It is doubted whether any man living since ever preached to as large audiences as did John the Baptist.

(6) The brevity of his ministry, the tragedy of his death, the immortality of his service to God and humanity, all stand out as a miracle of the gospel ministry.

(7) The sweep and sway of John's example through all the tides of triumph in Christian history justify Christ's estimate of him, as the greatest born of woman. I do not interpret that as more than Christ's superlative estimate of John's value and power as an introducer of Christianity; but this strange man and soul-winner was a worthy introduction to Christ.

2. *The Proclamation of a New Message.* John was not only a strange and unique messenger, but he brought the world a strange message.

(1) He sounded out the rule of a glorious spiritual kingdom. Its principles conflicted with, its methods differed from, all the other kingdoms yet introduced among men.

(2) He proclaimed the arrival of a new king, worthy of worship and yet, as the Lamb of God, ready for slaughter.

(3) He laid the foundation for a heavenly revolution. He "laid the ax at the root of the tree" (Matt. 3:3).

(4) He introduced a new spiritual profession, that of the gospel evangelist. He had no predecessor; but, thank God, he has multiplied thousands of glorious successors.

(5) He exemplified a heavenly enduement (Luke 1:16). He showed that God was in him, mastering his manhood, directing his message, bringing fruitfulness to his ministry.

(6) He voiced God's call of salvation to a lost world. He was not "a reed shaken by the wind"; he was the voice of the thundering heavens calling a world back to God and introducing the world's Redeemer.

(7) He gave new emphasis to an old fundamental —repentance. Others of the olden days, prophet and priest, had proclaimed this doctrine of separation and segregation from sin, the love and practice of it, but John, the evangelist, poured out the voice of God with tremendous resonance and emphasis at the pivotal point in the hearts of men that they must repent of their sins.

(8) He was God's index finger pointing the way into a new path. All the paths of the past, except in prophetic passion, pointed to the law, to a creed, to a dogma, to the regulation of the walk of man. John pointed to the path of grace, of faith, of spiritual, inner righteousness, to a blood-cleansing regeneration. He turned the thoughts of men from creeds, ritualism, legalism, ceremonialism, to a mighty towering personality, who as a Lamb of God was to blaze the way to a new earth and a new heaven and a new race, by the path of sacrificial atonement.

(9) He instituted under divine direction a new ordinance with its face turned three ways. It looked to the past with its sins and symbolically buried them in a grave. It looked to the present with a new regenerated life of risen righteousness. It looked to the future in its prophetic resurrection of the body. This immersion of the body of the penitent soul, trusting in the imputed righteousness and the efficacious death of Jesus Christ, was a new symbol, a new ordinance. John placed it just at the door of the church which Jesus was to establish. God sent John to baptize (John 1:33); and when he baptized Jesus in the Jordan He made John's baptism Christian baptism and placed it as the first and most important ordinance in his churches and a new sign of spiritual triumph through all the ages.

3. *The Inauguration of a Unique Method.* John was not only a mystic man with a missionary message; but he introduced a unique method into God's plan of redemption.

(1) He was sent of God to initiate, introduce and promulgate a new ordinance, the immersion of a penitent believer in Christ in water. He placed it at the door of Christ's churches and made it one of the two ordinances of these churches, significant and meaningful.

(2) He unfolded an old doctrine, the atonement, with a new personality—the Lamb of God. John was familiar with the Old Testament and with all the glorious history of the sacrificial offerings in the tabernacle and temple. He knew of the Passover lamb, the offering of Isaac and God's provision with a sacrificial lamb to take Isaac's place. He knew of the multiplied thousands of spotless lambs offered in the temple. He knew of the scarlet thread running through all the history of God's dealings with the Jews. He was doubtless very familiar with Isaiah 53; and when Jesus came, re-

vealed to him by heaven's voice and heaven's sign —the dove—he recognized him as God's Lamb of sacrifice. And John pictured in the ordinance of baptism the death and resurrection of Jesus Christ. In his introduction of Jesus as the Lamb of God, his obedience to the divine will in baptizing Jesus, it all meant that John knew of the value of the great mission of Jesus in time as man's substitute under the wrath of God.

(3) In the institution of believer's baptism, John erected by divine order a perpetual monument to Jesus, the regenerated life, the method of atonement and the resurrection to newness of life and the final resurrection of the bodies of the believing dead.

(4) He built a spiritual wall of protection around this ordinance. On one side he put the deep foundations of heartful repentance from sin and the high wall of personal faith in the Lord Jesus Christ. These were precedent to baptism and must come before it. On the other side of baptism he erected the "wall of works," "fruits meet for repentance," not as conditions of salvation, but as effective fruits of salvation, growing up out of the rich spiritual essentials of regeneration.

(5) He not only introduced a new ordinance as a monument to the atonement, a new doctrine, and walled it in on one side with spiritual regeneration and on the other side with effectual works, but he also introduced a new method of proclamation of the gospel. The prophets were preachers, but not like John. He startled the world with the uniqueness of his preaching, the power of his passion, the pungency of his deeply convinced and widely proclaimed doctrines. Others were prophets; John was a preacher, a preacher of righteousness, or regeneration, a proclaimer of a living, dying, divine, risen Lord, as the heart and meat

and message of a new kingdom and a new regeneration.

4. *The Introduction of a Marvelous Master.* John was not only a strange man with a missionary message and a unique method, but the heart of his ministry was the introduction of the marvelous Master.

(1) He looked for the heavenly witness in all the crowds that came. His message ever was filled with an expectant personality. God had promised him a sign, the coming of a heavenly dove. My imagination can see John taking an assize of every man in the mighty multitudes that thronged his mountain-side pulpits. I can see him peering with spiritual anxiety across the throngs and throngs of people from mountains, valleys and cities, whose anxious souls hung on his words—"Oh, when will God's dove appear and point out his Son, his Lamb? I long for him; I want to fall at his feet; I am unworthy to unlatch his shoes; he must increase; I will gladly decrease." I can imagine John in his mountain fastnesses of prayer in the secret depths of the Judean wildernesses crying unto God, "Oh, let me see thy Lamb, the Lamb whose blood, whose stripes, are to save a lost world! Oh, heavenly dove, when wilt thou light on the sacred brow of him who is to be the world's Redeemer?" This certainly must have been the distressing appeal of this mountain, wilderness preacher. He was looking for the dove and its meaning as the crown of the coming King, the dove of peace to the souls of men, a peace that passeth all understanding.

(2) The marks of the Master in the preaching of John the Baptist. He was to be a Lamb, God's Lamb, God's substitute, ready for slaughter. He was to be the Lamb God had given as man's sin offering. He was to be killed, buried; but he was to rise again, the very baptism which John had practiced on the thousands in the liquid grave of

the Jordan proclaimed it. As he raised from this liquid grave the dripping bodies of penitent believers, he proclaimed the resurrection of Christ, his victory over death, and not only Christ's resurrection, but the resurrection finally of the body of the believer. God's dove and God's voice were to identify and approve and to be his signet ring on this Lamb so that John could not mistake the identity of God's Son.

(3) The attitude of this messenger of the Master is forever an example to the ministry. He surrendered all to the Master. His modesty halted him when Jesus asked to be baptized at his hands. He felt his unworthiness. He was willing to take a place at the feet of Jesus and regarded that he was unworthy even of that. Unlatching the Master's shoes was too holy a task for this baptizing evangelist. With the coming of the Master John saw the setting of his own sun. He knew that the night of decrease and defeat and depletion was to gather its solemn curtains around his ministry. He triumphantly announced, "He must increase; I must decrease." Oh, what humility, what a glorious surrender! All pride of self, of glory and reputation, all hunger for promotion and position, retired out of the heart of this simple soul-winning preacher as he came face to face with the Master, Jesus, his own Lord. The first soul-winning evangelist of Christianity was an humble, as well as a brave, preacher. He was willing to die if need be in order that the Master might live and live regnantly in the hearts of men.

(4) This marvel-lifed baptizer put God's redeeming Son in the heart and affection of the common people. Oh, what a wonderful achievement! He found him out on God's mountain in the wildernesses of sin with the plain people, the open-air people, the common people. He did not find him in the palace of David's royal house. He found him

out in God's big open mountains. He did not introduce him followed by some royal procession as he entered the archway of some far-famed victorious march; he found him and introduced him out in the country, God's biggest place, and made him King in the hearts of God's common people. Through all the centuries the final protection of Christ's truth and Christ's honor has not been in royal courts nor military barracks nor fortified forts, but in the hearts of God's common people and when Christianity in its effort turns away from the masses of the people and seeks to hide itself and enthrone itself in royalties, in ecclesiasticism, in gilded courts and palaces, leaving the marts and markets and mines and country places and the common people, it will then march to its doom and court spiritual suicide. John's glorious triumph is that he preached to God's people, not in terms of classes and castes, but in the terms of the great common heart of man. He did not look on men in the terms of the national, racial, professional, social, but he looked on them as sinners before God, all alike in a common depravity; and it was in this heart of humanity that John placed Jesus, the world's Redeemer.

5. *He Was the Evangel of Fire for a New Passion.* Men theretofore had followed their lusts, their passions for gold, for pleasure, for power, for the honors of men and the plaudits of the people, for self-aggrandizement, for promotion and place; but this earliest messenger of the gospel planted anew in the deepest souls of redeemed men a burning passion for the salvation of sinful men. It is said of him that he was "a burning and a shining light" (John 5:35). He kindled holy fires around the Master; he brought the divine coal of spiritual passion from the heart of the Master; and, thank God, this flaming, kindling fire has spread down through the winding centuries as the mighty creating factor

in all evangelistic, missionary, educational and benevolent enterprises to-day. May that same holy fire burn with renewed glory and power in and from the heart of all those who follow Jesus.

6. *He Gave Jesus a Soul-winning Psychology and Atmosphere.* Jesus does his work best always in such atmosphere. It should be the normal breath and temperature of every Christian church, every institution of learning, of missions, of benevolence, which claims Christ as its motive and power and his glory as its objective. It is the mighty work of preachers, the creation of soul-saving atmosphere, the kindling of holy fires, of spiritual passion and power. John the Baptist set this example for all the ministry. He, the evangelist, was the introducer of Jesus and that is all he did, introduced Jesus, and that in an evangelistic atmosphere; and this is the task of the ministry of the pulpit, the ministry of sermon and song and teaching to-day.

It is the prayer of the author that every minister of the gospel shall have and do the things John the Baptist emphasized:

1. *A deathless passion for the simple truth.*
2. *A humility that lives at the feet of Jesus.*
3. *A ministry that rightly introduces and sets forth Jesus the Lamb of God.*
4. *Shall be the kindler of holy fires, the institutor of spiritual passion for the lost.*
5. *Be the possessor of the enduing power of God to preach and teach and sing a triumphant gospel in the simplicities of heaven's power to the multitudes of lost men everywhere.*
6. *That he may be willing to decrease that Christ may increase, be ready to stay, to go, to suffer, to die, to endure, to live, for the introduction of Jesus, the Lamb of God, to a lost world.*

CHAPTER III

Soul-Winning Primal with Jesus

Jesus Christ as a divine human personality was essentially great in many phases of life. As a teacher, as a preacher, as a miracle-worker, as a civilization-builder, he functioned in the mightiest possible way. He put great emphasis upon character. He highly valued the dynamic of teaching. He believed in the invasion of ideas. He was a great healer of the bodies of men, a great benefactor and a great promoter of all that is good and glorious in uplifting civilization and religion. He did not undervalue in his marvelous ministry any of these dynamical factors in the permanent uplift of man and the glory of God. It is true that he emphasized all of these things as supremely helpful in the world's remaking; but if there is anything which stands out primal in his earthly ministry it was and is soul-winning, the personal redemption of men from sin. He was preëminently a winner of men and this was a very vital part of his public ministry. The proof that he put soul-winning and personal evangelism at the most important place is evident from many considerations. The following are gathered of some among the many proofs of how emphatically he placed the winning of men to eternal life as the first and most important matter in the world's redemption.

1. His forerunner, John the Baptist, was an evangelist, preëminently a soul-winner. He called men by his clarion voice among the Judean hills away from sin and pointed them to the coming Messiah. He was not a teacher. He was not a healer

of the bodies of men. He seemed to have one great, pressing objective and that was the salvation of the souls of men from sin. And it was in this atmosphere, the soul-winning atmosphere, in which he introduced Jesus. He was one of God's topmost evangelists and stands through the centuries as first in this field. It is significant and indicative of the whole ministry of Christ that he should be thus introduced by a soul-winning evangelist.

2. The group about Christ's birth and early life were evangelistic. Soul-winning seemed to be the preëminent idea in the message to the angels announcing his birth, in the songs and prophecies uttered concerning him by Elizabeth, Mary and the others, before he was born. The wise men from the east, Simeon and Anna, who gathered about him in the temple, and all the other prophets' voices about his early life seem to stress the soul-winning element in his Messiahship.

3. His baptism was an act of spiritual conquest. It meant, not in his case certainly, but in the case of all those who followed his example in this sacred ordinance, that a soulful conquest and victory had been won; and baptism was the sign of it. It pointed to a death from sin and a resurrection to life; and this initiatory ordinance, approved and endorsed by Jesus, even submitted to by him, was an emphatic call and sign of spiritual victory.

4. His temptation was meant as a barrier set up by Satan himself to Christ's evangelistic conquests. Sin exhausted its strength in trying to win him away from his mission and sought to cause him to bow to evangelism's greatest enemy and to divert the great ministry of Christ from its master motive and endeavor, the winning of the lost to life eternal.

5. His first start at organization was a soul-winning band out on the banks of the Jordan. He took two men from the great Baptist evangelist who had themselves been baptized by John and when

they sought to follow him he created in them the passion for souls and they at once joined him in the nucleus of his coming church as a band of evangelists to win men away from their sins.

6. His call to preachers in Matthew 4:19 was primarily a call to soul-winning. He said, "Follow me and I will make you fishers of men." He put evangelism at the very basal part of the ministry, and made it their supreme duty.

7. His first sermon recorded in three chapters in Matthew (5-7) was preëminently a masterful effort in the content and basis of soul-winning. It is evangelistic to the core.

When the author first started his class in Evangelism in the Southwestern Seminary he undertook to outline some lectures on soul-winning in its vital factors out of Christ's Sermon on the Mount. He found as he went into it and studied it more and more that there were dozens and dozens of addresses hidden away and revealed in outline in this marvelous germinal sermon. To the preacher with an eye for evangelism and a passionate soul for the lost, this sermon of Christ's is a veritable gold mine of evangelistic truth.

8. His whole life of personal work puts emphasis upon the primacy of soul-winning in his conception. Philip, Nicodemus, the Samaritan woman, Levi, Simon, Zacchæus, Bartimæus, the Gadarene maniac, clear on up through his ministry to the dying thief on the cross, all these are trophies of Christ's personal evangelism.

9. The commission he gave to the seventy who went out two by two with power from God over devils and diseases and death, going from city to city with one great commission from Christ, was to win the souls of men and bring peace to their hearts. Their whole work, briefly done and quickly finished, was meant by Christ to be a campaign of personal and preaching soul-winning.

10. He made it the basis for his militant church. Soul-winning was to be the basis of their conquering morale. Christ's conception of his church and churches was and is that they should be masterfully missionary and compassionately evangelistic.

11. His parables are preëminently evangelistic. This is true of the parables of the sower, of the leaven, of the three wonderful seeking parables of Luke 15—that of the lost coin, the lost sheep and the lost son. His interpretation of these parables was evangelistic. He said that the supreme interest on the part of those in the presence of the angels of God, the inhabitants of heaven, was in the returning, penitent sinner, coming home to God; for such penitence on the part of any lost soul would start all the joy bells in heaven to ringing.

12. Christ's commission to his church, wherever found in any of the gospels or in the Acts of the Apostles, placed evangelism as primal. They were to go and sow the precious seed of the gospel, make disciples, preach repentance, preach the present inauguration of the kingdom of heaven, and win men from their sins. He made that primal in his program for world redemption. It was the basis for all baptism, education and service in the Master's kingdom.

13. The primacy of soul-winning is emphasized also by what he planned and put into his church and the task to which he set his church. Pentecost was the gift of God at the very beginning of the service of his church. That was their first task after he left them, to pray down from heaven and to preach out of the hearts of men a great pentecostal, evangelistic meeting in which thousands were saved. Pentecost defines the task of Christ's churches as the main, preëminent task.

14. It seems that soul-winning was one of the primal matters in the Father's gift of the Divine Spirit. His main, first work was to convince men of

sin, convict them of their guilt in rejecting Christ as Savior, show them their need of righteousness, the righteousness of God, and to warn them of the judgment which was certain to come upon sin. He was to bring the light of life to the consciences of the lost and pungently push the truth, preached by Christ's disciples, into the hearts of men and follow up that truth with his convicting power and to carry the germs of regeneration and eternal life into their souls. His duty was to foster evangelism, to initiate soul-winning in the hearts of Christ's disciples and to intercede with them and with sinners in this matter of bringing a lost world to know Jesus. It is true that the Holy Spirit has other preëminent tasks, that of guiding, comforting, empowering, sanctifying God's people; but one of his primal missions in this world is to foster all the movements of evangelism in the lives of men.

15. The appointment and organization of deacons in Christ's churches is another emphasis of the divine mind on this matter of soul-winning. They were to coöperate in relieving the preachers that they might pray and preach the Word, thus more effectively winning men to Christ; and then they themselves were to be men of good report, full of faith and endued with the divine power, thus fitting them for personal work and lay-evangelism. Two of them, Philip and Stephen, became flaming evangelists. Christ means for the churches to-day to appoint such men as deacons and leaders and teachers in his churches as are prospective evangelists, men who have the evangelistic passion and seek soul-winning power.

16. Not only was Christ's forerunner and his first gospel preacher an evangelist; but Peter and the rest of the apostles showed on the Day of Pentecost and afterwards that they had caught the primary passion of Christ as that of winning men. Peter was preëminently a soul-winner and an evan-

gelistic preacher. James, the pastor of the church at Jerusalem, must have been a great pastor-evangelist, because under his ministry, aided by Peter and the others, his church grew into thousands and thousands in a brief period and went out in wholesale evangelism every way from the central church. He must have encouraged the evangelism of Philip, Stephen and the others as they went here and there winning men to Christ. And then what shall we say of Paul? He was a great missionary, great spiritual statesman, religious philosopher, teacher of world-wide fame, a writer without a peer, God's topmost preacher; and yet preëminently he was an evangelist. He held revival meetings from Jerusalem to Rome in all the great centers of Roman and Greek civilization, and spent three years with a crying, tearful ministry in Ephesus.

These all caught their spirit from Christ and followed the lead of the Holy Spirit in this vital matter. All the men and leaders they seemed to touch became evangelists and soul-winning laymen and women. Barnabas, Silas, Timothy, Luke, Titus, and others, catching the spirit of these men who caught it from Jesus, carried it on and everywhere, in season and out of season, sought to win souls.

17. Not only are all the above things true concerning the primacy of soul-winning in the ministry of Christ, but it is also true that the very germs of regeneration which his imparted righteousness gives, are propagating germs. Their very nature demands multiplication. They are vitalized with the very life of evangelism. Every man born of the Spirit has immediately the soul-saving passion. His timidity, his fears, his backslidings, his neglects, and his lack of instruction often lead him away from this passion; but he feels it when he is first saved. I remember when but a cowboy lad of sixteen on the frontiers of Texas when I was saved, I had before prayed just one prayer, and that was that Christ

would save me; and when he answered it I immediately, without premeditation or previous planning, prayed for the salvation of my brother. Out of what Christ put in me when he saved me came a hunger and a passionate longing for the salvation of others. And now, for nearly forty years, that longing abides. I hear the call of God from heaven, from the gospel, from the Divine Spirit, from the cross of Christ, from the needs of men, to win men and to carry the gospel to them; but the most clarion call, the most pungent pressure, the most dynamic, inner compulsion driving me towards the lost comes from within my own regenerated soul. I want to see the bodies of men healed, the minds of men trained, the characters of men securely built; but my primal, preëminent passion, coming from within my own saved soul, is to see the souls of men saved. I take it that this is the emphasis Christ gives in the very germinal basis of my salvation. Is this not exactly what Jesus did when in Capernaum, in the home of some hospitable, evangelistic brethren, he looked up through the opening in the roof and saw the faith of four personal workers and looked down on the sick body, of the penitent, believing soul of the paralytic, and said before he healed the body, "Son, thy sins be forgiven thee"; and after he had saved his soul, he healed his body? Christ was interested in all health and all intelligence and education; but Christ was preeminently concerned for the health of the soul, the sanitation of the eternal spirit and the opening of the eyes of the soul that it might intelligently see God.

From these seventeen points and from others that might be named, I proclaim that Christ gave soul-winning the primacy in his ministry; and, if he did, then we ought to follow him and put the emphasis where he put it.

CHAPTER IV

The Model Winner Under Temptation

Never has there started out any men or women in this world to do good and seek to lift up fallen humanity that the devil did not besiege them and seek to divert their service from the paths of truth and the cause of spiritual victory. This is shown by the Garden experience of Adam and Eve, the experiences of Enoch and Noah, of Abraham and Isaac, of Joseph and Moses, of Joshua and Daniel, of Elijah and Elisha, of Peter and Paul, and of Jesus Christ himself. He was no exception. The devil puts all of us into the testing crucible of his vigorous and aggressive temptation, if we head our lives towards the salvation of men.

Immediately after Christ's baptism, the devil took him in charge and tried to destroy him by three perilous temptations. They were all in the realms of the heights, on the top of the mountains, on the top of the temple. He tempts the ministry in the high places and tries to cause them to fall the farthest and the heaviest. Christ's deliverance was meant as a model of escape for us. It is a warning to all and yet an encouragement to all. Christ seems to have been delivered from these temptations with the same source of power by which we ourselves can be delivered, that is, by the use of the Word of God and the power of the Holy Spirit. His temptation was threefold.

1. He was tempted in the line of *food.* He was hungry and needed bread and the devil tried to tempt him on the bread line. In the realm of provision for one's self and one's family the bread

question, the clothes question, the home question, the educational problem, the provisions for old age, the money question, is a line along which the devil tempts every one of us. Many a man has fallen where Jesus stood erect on this bread question.

2. The second temptation was on the question of *promotion* and *protection.* The devil sought to get Christ to promote and protect himself by presumptuous dependence on God, and this is a very great temptation to many preachers. Most of us at one time or another in our lives hunger for promotion, if we do not openly seek it. We want a larger place, a bigger church, a wider field, more recognition, some denominational place, some new titles, new honors, some further promotion with men. We sometimes cover our intentions by pleading that it is for the purpose of more effective service and a larger field in which to glorify Christ; and yet there is great danger that even in this unselfish interpretation of our purposes there will be lurking in our hearts the selfish hunger for promotion. Wherever the soil of selfishness is back down in the heart there is great danger that the devil is getting in his work.

3. The other temptation was in the line of advanced *power,* both with men and God. The devil told him that if he would worship him, he would give him authority, possession and control of all the world. There is great danger that we who seek to win men will be tempted in the line the devil failed with Jesus, that is, for power, personal and denominational power. Jesus did not yield to this temptation, not because he did not want power for the glory of God and the salvation of men, but that he did not want anything the devil had or was supposed to have. He would not take anything out of the hands of the devil; and we lesser soul-winners should remember the vital point of this temptation in Christ's early ministry and turn away from it in our ministry as Jesus did in his.

JESUS ANSWERS THE DEVIL

When Jesus Christ faced the devil in these three soul-testing temptations, his answers were positive, with conviction, and in the same line in which we can answer. The Scripture seems to teach that instead of depending upon his own inherent deity he depended upon the reënforcements of the Holy Spirit, thus setting an example for us. We have not, as he had, any inherent divinity; but we, like him, can depend upon the strength and power of the reenforcing Spirit of God. It is difficult for us to understand how he could resist in the Spirit's power and not call in his own deity; but this seems to be the teaching of God's Word; and then Jesus answered in the strength of God's Word. His reply each time to the devil was scriptural. He thrust back at this evil tempter the dynamic of the truth and punctured his presumptions with the Word of God. The devil is an enemy of the truth, because truth is destructive of sin's power. It is the gospel of God's salvation to a lost world. It is necessary for us, as Jesus was, to be armed with the truth, hid away in our hearts, that we may have wherewithal to answer every fiery temptation of the evil one. The Bible is the Sword of the Spirit, with which we can fight off the attacks of the devil. And Christ here wielded this mighty Damascan blade against sin's capital tempter; and the Savior's victory was complete and the devil was routed and Jesus went on his soul-winning way.

MODERN TEMPTATIONS TO SOUL-WINNERS

The devil is not dead. His emissaries seem to be multiplying, his temptations more subtle and more refined as he seeks to destroy the ministry and thwart the purposes of their soul-winning efforts. I mention and briefly discuss some of the perilous

temptations to evangelists and others who in the kingdom of God would try to be winners of men.

1. Commercialism or the money-heart. Most of the men whom I have known or known about when called to be soul-winners, especially as evangelists, were poor. Their parents were poor. They were reared and educated in a very limited financial environment. As they begin to rise in the world and comforts and luxuries begin to appeal to them, there is great danger that they will have the hunger for money and what money can buy. There is great danger that they will sidestep into speculations of various kinds, the call of old age, of helpless infirmity, of accidental sickness, the education of their children, the comfort and promotion of their families, all these will appeal to their hearts and besiege their ministry to seek to make more money than they can get by pursuing faithfully the duties of the ministry. Here lies great danger. This road has many a defeated wreck all along its tragic way. We should be warned and turn away from the commercial spirit and the temptations to speculate and grow the money-heart.

2. Probably the most subtle and perilous temptation to the ministry, and the traveling evangelistic ministry especially, is the social evil. It is very easy for soul-winners and evangelists to gain the confidence of women and it is tremendously tempting to them to sidestep and imperil and cripple and forever ruin their testimony to Christ by this tragic temptation. It is supremely necessary for all who are entrusted with the confidence of women to live restricted within the bounds of the strictest precautions, for in this direction lies suicide and death to the testimony of the ministry and the power of our witness for Christ.

3. Other temptations are debts, dishonesty, looseness in obligations. The road of the truth through the past ages has piled out on either side

the wrecks of many a useful preacher, because he allowed his expenditures to be greater than his receipts. The slightest departure from the strictest honesty on the part of soul-winners, evangelists and preachers will cause the loss of confidence of business men and hence the depletion of influence, the loss of power and the final loss of opportunity.

4. Another great temptation to successful evangelists and soul-winners is sensationalism, the spectacular in religion. This is a very dangerous allurement. All sorts of antics and catchy methods and vaudeville stunts and appeals to curiosity will make their appeal through the influences of the devil to a popular-turned evangelist. If he follows these allurements his ministry will be meteoric. He will flash and then fall. For a time he will be in the popular eye and great crowds will flock to his ministry, but the time will come when the smash will come and his ministry will be a failure. Sanity, common sense, the simplicity of the gospel, the track of the old truth, had better be followed by all of us who seek to win souls and put into our evangelism the constructiveness of the kingdom of God.

5. Professionalism is another danger, especially to the popular evangelist. He is kept on the go. There are many calls. There is the crowd of his time and the crush of engagements. He must preach two and sometimes three times a day through the years. He claims he has not time for study. He preaches his old sermons; he does not seek new illustrations; he gives up his study and falls into the rut, both as to preaching, spirit and method; and this is a great peril. The soul-winners who would build and succeed must study, seek new fields of thought, take time for recreation, save their nerves, fill up the fountains of their soul, and seek constantly to go deeper with God and deeper into the mines of truth.

There are many other temptations that come to

the soul-winner, but these are the main ones. We should seek, as Christ did, to avoid and resist these temptations by a constant appeal to God's Word and a constant dependence upon the Holy Spirit, thus making our ministry fresh, rich, triumphant and constructive. We need to live very close to God if we resist the wiles of the devil and quench on the shield of faith all the fiery darts of the evil one whose poisons would seek to destroy our ministry and to stop us from the great work of winning men to Christ.

CHAPTER V

Jesus Starts a School of Evangelism

God had introduced his Son to John the Baptist, his forerunner, in a most remarkable fashion by the witness of the dove, and John had recognized the Messiahship of Jesus and reluctantly baptized him in the waves of the Jordan. Immediately following Christ's baptismal introduction into the world, he was led of the Spirit for a long and taxing temptation. It was a royal conflict as to who was the world's master, Satan or the Savior. Returning triumphantly from this battle of the two conflicting contentions for world dominance, Jesus met John somewhere near the Jordan. John had been preaching in the wilderness of Judea to great throngs the doctrine of repentance and the immediate approach of the kingdom of God. He had startled that section of the world as no man up to that time had. His manner was extraordinary, his method unique, his message commanding. All the classes flocked to him and sought him out, seeking a definition of his ministry. The Sanhedrin sent a committee from Jerusalem to make inquiry about the purport of his ministry. Scribes and Pharisees and the curious and anxious publicans and sinners, soldiers and all were coming to him seeking baptism at his hands. When Jesus met John two of John's disciples were standing by,—John, who afterwards became known as the beloved disciple, and Andrew, the brother of Simon Peter. These two disciples left John the Baptist and, inquiring of Jesus his abiding place, they followed him and that day sought fellowship with him. There follow three remarkable cases of

personal soul-winning. It is difficult to tell just how long John the Baptist had been in his public ministry at this time. He had gathered about him a group of sincere and honest disciples. He made it clear that he himself was not the Messiah; but he pointed them all to one who was about to come, who was the Lamb of God that taketh away the sins of the world. He disclaimed any of the honor of being such royal personage. He declared that he was only "the voice of one crying in the wilderness: prepare ye the way of the Lord, make straight his paths." He said he was in every way unworthy, even to unlatch the shoes of the coming one and that when the Messiah came he himself would decrease and the coming one would increase. He declared that he was sent of God to proclaim the acceptable day of the Lord and to point out the Messiah and to baptize all those who brought forth fruits meet for repentance. It was thus that he gave to Christ two of his own beloved disciples—John and Andrew. It seemed that they both voluntarily changed leadership in that they left John and followed Jesus. They asked where was his dwelling place. He answered in the universal challenge of Christianity, "Come and see"; and there was such winsomeness in his invitation and such appeal to their bold faith that they at once accepted the challenge and abode with him that day.

A LOOK AT THREE REMARKABLE CASES

1. Andrew goes after his brother Simon. Up to this time Andrew had been unable to enlist his big brother; but it seems that immediately after he was initiated into the fellowship of Jesus there sprang up in his soul the hunger for his brother and the impulse leaped into action and he went after him. Here is a beautiful case of domestic evangelism, a brother after his brother to bring him to Christ. Andrew

felt that strong tug of soul born of regeneration and fostered and promoted by the fellowship with Jesus which sent him out with a compassionate compulsion for his next lost loved one. It is the love-longing of the soul redeemed by the blood of the Lord to go expressing itself in missionary and soul-winning energy. Andrew went immediately to his brother. His life had been greatly changed since he had accepted the coming Messiah through the preaching of John the Baptist and his brother Simon had noticed the change and had thus put confidence in his word. Here lies the essential factor of all personal soul-winning and that is, a changed character. If there is not a change in our inner, home-circle life when we trust Christ, we are not likely to affect our lost loved ones. Mere professions of Christianity, unsupported by the spiritual possessions of Christianity, will give a very weak and failing testimony. Andrew's introduction to his brother was, "We have found the Messiah," and urgently he invited his brother to come with him to see him. The Scripture says he found his brother Simon and brought him to Jesus; and there followed the simple but beautiful interview between Jesus and Simon, resulting in Simon's acceptance of Jesus' Messiahship, as the Son of God, and, I judge, the exercise of personal redeeming faith in him. Jesus at a glance saw the prospective strength of Simon and gave him the dependable name of "Rock." Simon did not always live up to his name. He was impetuous and not dependable, as was shown at a later time when he followed the Savior afar off and denied him thrice. But after his crucible test in these tragic experiences he became a mighty "rock" upon which Christian forces could depend and did depend through all the winding centuries.

This causes me to say that in the earliest history of redemption God sets a glorious case of domestic evangelism at the door of all the world. There is

an unspeakable responsibility upon each saved person within the home circle—the circle where life is lived out on intimate terms, where all veneer, camouflage and masks are taken off, where we show ourselves as we are, and in this domestic circle there is the greatest responsibility for us to live the life we profess, so that our unbelieving loved ones may see our good works and glorify our Father and accept our Savior. I am thinking now of the tremendously glorious evangelism of all the consecrated mothers, wives, sisters, fathers, brothers and children. I judge I have put it to more than one hundred thousand people in the course of twenty-five years of soul-winning enterprises, "How many of you were led to Christ through the personal influence of your mother, more than that of any other person?" In all these years the majority of Christians have held up their hands testifying to the soul-winning power of a godly mother. They did not know much about the methods of work; but they did know the winning power of a godly life. A large group of unsaved men have been led to Christ by their faithful wives; and, oh, so many have been led away from him by the inconsistencies, carelessness and indifference of so-called Christian wives! I have known of many, many men who have been led to Christ by their children. God says, "A little child shall lead them."

I am thinking now of a beautiful little girl saved on one Friday night in a revival meeting. The next morning she brought her father, her mother, her two grown sisters, and a brother, all unsaved, to church. She sat at the end of the seat on which the others sat. There were tears in her eyes and a compassionate longing in her heart, as expressed by the anxieties of her face, while I preached. Immediately, when the invitation was made, she, standing next to her father, put her arms lovingly about his waist and began to sob. I saw him lean down to her. I

do not know what she said; but I do know that immediately, with his face streaming with tears, he came out and down the aisle, professing faith in Christ. The little fourteen-year-old girl next embraced her mother, who by this time was also weeping; and she, too, came, and then one by one her sisters and her brother came, until she brought them all down to the front, confessing Christ as their Savior. And then she came, and as there was a silence between the verses of the song, I shall never forget her plaintive, tearful words when she looked up to me and said, "Brother Scarborough, last Friday night the Savior saved me. Since that time I have slept very little, because of the longing in my heart to see my parents and brother and sisters saved; and now I thank God I have brought my whole family to Christ and we will all join the church together."

The unwritten records of Christianity through twenty centuries are marked by the faithful service of loved ones in the heart of the domestic relations, where by faithful, heart-burdened effort they have brought their loved ones to the Savior. Jesus here set at the very beginning of his public ministry this burning illustration of the power of personal evangelism in the home circle. It is exceedingly important that all the saved shall bring to Christ their loved ones. Parental responsibility in this matter in the sight of God is tremendously meaningful.

One Sunday afternoon, when my first child was five years of age, I was resting on my bed after a very strenuous Sunday morning service, in which many had been saved. My little five-year-old boy climbed up and got astride of my body and began to love me. All at once his little chin began to tremble and with quivering voice he said, "Daddy, I am lost; I want you to show me the way to Jesus." This was the first voice from my own child calling me to lead him into light and life everlasting. I was

surprised that the desire to be saved had come so early in the child's life; but with that plaintive voice of my own blood, my firstborn child, there came an utterable sense of my responsibility to the child whom God had given me. I knew I was obligated to clothe, feed, shelter and educate my child; but then a deepened sense of my obligation to him spiritually came like a burning firebrand from God; and that sense of responsibility never left me until the last one of the six whom God has given us had trusted the Savior. Then, of course, ever since there has been the sense of the obligation to train them in true discipleship and in the elements of Christian character and usefulness. I thank God that among the first of Christ's distinctly personal efforts at evangelism he caused a brother to go after his brother and win him to everlasting life. Andrew's name is mentioned only two other times, I think, in the record of the New Testament. There is no record of his preaching or doing any other personal work; but, when God crowns Simon Peter in the great day to come, he will crown Andrew for winning his brother. Thus Andrew had a share in all his brother ever did for Christ.

2. Jesus wins Philip. Is it not glorious that at the outset of Christ's public ministry as the newly introduced and announced Messiah he himself set an example of personal soul-winning? There is no record of how he and Philip met, the circumstances under which they came to meet each other; but when Jesus saw him, doubtless on the roadside, he said to him, "Philip, follow me." And Philip followed him. Here is a case of Jesus winning a passing stranger. They had doubtless never met before; but Jesus at once went to the heart of his life and brought him to the light. This is an illustration of *stranger-evangelism.* So many of us neglect the opportunities we have and miss the message of this illustration in the life of Christ. We meet

strangers on the trains and in other modes of traveling, on the streets, in social circles and often in the church, and never think of the importance of speaking a word to them about the Savior. Jesus gives this early example in his ministry to impress upon us the importance of picking up souls as we go along the journey of life. We should note the simplicity of Christ's method. He did not ask Philip to submit to an ordinance, though he, himself, had just a few days before been baptized. He did not ask him to subscribe to a creed, though he, himself, had come from the Father to reveal the great doctrines of the plan of salvation. He only said to him, "Follow thou me." Evidently in the look Philip gave Jesus he saw the Messiahship and Saviorhood and accepted him and accepted all the essential duties and corollaries of such an obligation. The fact is, when the soul fully accepts and surrenders to the Messiahship, the Saviorhood and the Lordship of Jesus, he also surrenders to all the obligations incident to and required by this acceptance of Jesus. You and I in our soul-winning should learn also from this case the simplicities of the gospel and do our best to keep from mystifying and beclouding the way to Christ and to the deeper Christian life.

3. Philip wins Nathanael. Acting upon the impulse of regeneration set up in his heart, this new convert at once gave expression in outward effort to the propagating life-germ which he had received when he accepted Christ by going after his friend —and doubtless partner in business—Nathanael. There is a divine compulsion in regeneration. We do not know the relationship of Philip and Nathanael. We do know that they were friends. This is a case of *partnership-evangelism,* personal work and soul-winning in the realm of the business circle. This is a fine field in which our Christianity can function in the propagation of the gospel. Oh, if all saved men in business would live up to the highest example

set by Philip in going after their partners or their employers or employees, we would have a more stable commercial life and a more prosperous business life.

I shall never forget a funeral I participated in. It was the funeral of a young man who had come into the employ of a business man with a large business. He had worked himself up to an important partnership in the business. This young man and the senior partner were very close during the eleven years of their business relationship. The young man suddenly died and hundreds of friends gathered to pay their last respects to him. The senior partner was a Christian and an officer in the church. The young man had never made any profession of faith and died, so far as any one knew, without hope in Christ. When the sermon was over this big business man came and stood by the open coffin. A long line of friends and loved ones passed by; but this senior partner remained weeping, sometimes standing, sometimes kneeling, by the coffin. Just before the benediction he arose with one hand on the coffin, saying, "I loved this boy. I brought him into our business and trained him and watched him and promoted him and helped him to partnership in the business. For eleven years we have talked intimately about business, politics, society, and other matters. I am a Christian; but I never talked to him about his soul. Now he is gone and his ears cannot hear and his heart cannot respond; and I stand here convicted and condemned of the sin of neglecting the spiritual interests of this fine man." And then with unspeakable groans of agony he put his arms around the coffin and asked God to forgive him and cried, "Oh, that I had spoken to him about my Savior."

The case of Philip winning Nathanael should teach businessmen to be faithful to their partners and to their business associates. The method Philip used was a very simple one. He invited Nathanael

to come and see this Messiah. Nathanael, respecting the word of his friend, immediately responded, doubtful indeed and hesitant; but he accepted the invitation. The challenge to his doubts was "Come and see." And when he came he saw and he believed and he accepted Christ's Saviorhood and followed him, even as an apostle, the rest of his days.

Thus Jesus established a school of personal evangelism. He began in nucleus on the Jordan banks his church and his churches which he was to develop, promote, feed, enlarge, foster, and empower for the world's salvation. He began in nucleus his church in the atmosphere of personal evangelism. There seems to have been no sermon preached, but only three individuals going after three other individuals and giving them the call and the challenge of Christianity, "Come and see."

Christ means for all groups of disciples, whether in churches or otherwise associated, to be soul-winners, personal-working Christians, and organized for the promotion and propagation of the gospel to the last lost man on this earth.

THE METHOD OF JESUS

Let me make some soul-winning suggestions as to the method in this first school of evangelism established by Jesus.

1. He created the soul-winning passion in those disciples who gathered about him. This is the secret of fellowship with Christ. No man can long be with Christ in heartful fellowship without sharing his missionary passion for the souls of others.

2. This inner compulsion of a divinely transmitted missionary passion at once drove each disciple out after the next one in his circle, whether in the home, in society, or in business. If each disciple of Christ in all the world would act on that divine impulse germinating in regeneration and foster that

passion and feed it and give it a chance to express itself, the whole world would be brought to Christ in a generation.

3. The method here emphasized was of personal work, face-to-face, hand-to-hand conflict. It was all out in the busy marts where men were being tempted and tried, where these three soul-winners approached these three lost ones, face-to-face, and gave them the challenge, "Come and see the Messiah."

4. The simplicity of approach, method and message should challenge each of us to this glorious work and call us away from mysticism and unrealities and back to the plain essentials of the truth.

5. I call your attention to the immediateness of each response. Peter came at once. Philip immediately responded, and Nathanael's hesitation was short-lived. They responded with faith at the first sight of Jesus and he saved them immediately. This emphasizes the immediate power of the gospel to save a soul.

I once preached to a Jew twenty-seven years of age who had never before heard a sermon. He was a confirmed burglar, a robber, an adulterer. He was then on his way to an engagement for a big gambling deal. I preached Christ to him. He accepted him at once, gave up his burglar's tools, broke his gambling engagement, followed Christ in baptism, and is living a triumphant Christian life.

Thank God, the gospel is the power of God unto immediate salvation to every one that believes.

6. You will notice in these three cases that all the messages and messengers pointed to Jesus. They did not say, "Come and be baptized," or "Come and sign a creed," or "Come and join the church." They said, "Come and see Jesus, God's redeeming Messiah, the divine personality who is able to save unto the uttermost." This is characteristic of the entire New Testament preaching method,

as well as the method of personal work in the New Testament. All gospel fingers point to Jesus. All personal workers talked of him and pointed the lost to him and this is the only winning message after nineteen centuries and will be the only one until he comes again.

7. Notice the combination and coördination of effort resulting in the nucleus of Christ's church. All three of these personal workers were associated together and worked together and formed a soul-winning combination, going out from a common center with a common purpose.

8. You will notice that in each case each man saved was enlisted. All three of them became apostles. The fact is Jesus got five apostles out of this group—Andrew, John, Simon, Philip and Nathanael. All successful and permanent evangelism should have the element of enlistment in definite Christian service and combined activity.

9. I call your attention also to the modesty of John in writing up these cases of personal evangelism. There is no record that he had anything to do with any of these conversions and yet I am sure that he was a sympathetically and prayerfully active agency in it all. He evidently "scotched" for Andrew, for Jesus and for Philip. He does not mention his name. He may have been after some one and successfully won him in this first effort of Christ and his disciples. He left himself out in the write-up of this successful meeting. This was a characteristic of John. I wonder if it is not a lost ministerial art. He boosted all others; but himself he left out. I commend the action of John, both to myself and to all other preachers.

10. Notice the permanent issues of these small incidents.

(1) Christ started his church here, out in the open, by creating the soul-winning passion, which issued in personal evangelism. What a wide stream

of power now flows through the deserts of the world's sin from this little beginning.

(2) Jesus started his apostolic band and they were all soul-winners. This band grew until he had twelve; and the efforts of eleven of them have filled the world with the glories of their apostleship.

(3) Out of this personal effort of one brother, the evangelism of the world has the personality, ministry and enriching example of Simon Peter. This man was Christ's Pentecostal preacher and for years afterwards he led one of the world's greatest soul-winning campaigns. Suppose Andrew had not thought of and tried to win his brother, would we have had Simon Peter and the example of his leadership in the great soul-winning movement just after the time of Jesus' public ministry? The world and all eternity will be filled with the issues of this glorious case of Christ's first school of evangelism. Let us hope that as the years come and go and the glories of Christianity unfold more and more all the groups of Christians shall be evangelistic groups and all the disciples of Christ shall be personal soul-winners.

I want to respond to Christ's call in this permanent school of soul-winning. Do you?

CHAPTER VI

The Preeminent Task of the Ministry

Jesus is the friend of preachers. He is the chief in the glorious life and successful ministry of the gospel. He is the author of the ministry. If he does not call and claim the ministry, it will not be effective. He gives the call to salvation and to service—the message, the method and inspiration, task and power—to all successful soul-winning preachers, or at least he should. After he had called some, or probably all, of those who were to be his apostles on one immortal occasion, he told them what he was calling them for. He had called them from various active walks of life. For the most part they were untutored men. They had not lived in the ecclesiastical, social and political circles of that day. They were simple men, unspoiled. They were pliant. That does not mean that they were weak men. They were bold men. Their mental, physical and moral muscle had been tested in the busy knocks of life. They knew sin; they knew the common mind of men. He had called them because they were pliant-minded men. He knew they would have a hard time and many temptations; but at the very beginning of his apostolic school of evangelism he laid deep in their thinking and in their consciences the primary task of what he was calling them to and for. He says in Matthew 4:19, "Follow me and I will make you fishers of men." He did not call us to play nor entertain. He did not call the ministry to be politicians nor business men nor social leaders. He doubtless wanted us to contribute our part as citizens to all these lines of life; but he set apart the ministry to be catchers of men. This same statement of his in

Luke indicates that he wanted us to take men alive. He meant that our primary task was to win men from their sins. He wanted that great evangelistic purpose to bottom and back all the other movements of Christianity. Soul-winning is thus meant by Jesus to be the fundamental basis, the inspiring dynamic, the impelling motive and the spiritual compulsory power of all our service in building the kingdom of Christ.

VARIED TASKS OF THE MINISTRY

Through the years of a developing history and unfolding kingdom of God, preachers more and more have had to do varied things. The world will put on the ministry all they will carry. I fear that they are now in this twentieth century the most overloaded men in all the world. The following are some of the tasks of the ministry:

1. Preachers of the Word. There are multiplied thousands of men to-day in the pulpits of all the world who are preachers, proclaiming the unsearchable riches of Christ. This is one of the most important tasks of the ministry. It seems that a group of laymen were asked in the early church, as recorded in the sixth chapter of Acts, to take burdens off of the ministry in order that they might give themselves to the preaching of the Word and to prayer. God's provision for the coöperation of laymen in his churches is to protect and spare the ministry from many tasks in order that they may devote themselves primarily to the preaching of the Word and to spiritual preparation therefor. I maintain that the ministry should hold this great fundamental of their calling as sacred and never allow anything to sidetrack them nor to embarrass them nor to imperil their work as preachers of the Word. The greatest need of the world to-day is true, loyal, faithful, glorious proclaiming of the Word of God in pulpits

large and small, in the crowded centers and out on the frontiers of civilization. The country churches need great preachers, and city churches as well, with the emphasis upon preaching the Word of God in its purity and spiritual power.

2. Teachers of the Word. Some men have the gifts of preaching strongly emphasized. The teaching ministry is a very important essential in the world's enlightenment and in Christ's kingdom-building. Teachers in the pulpit, teachers in schools, teachers in editorial positions, teachers in journalism, many are needed. Many well-equipped, Spirit-endued instructors of a lost world are needed in all the world. Preachers are to go and make disciples; and teachers are to go and teach the "all things whatsoever I have commanded," says Jesus. The world is indebted in a wonderful fashion to great Christian teachers. Their ministry has enlisted and enlightened and lifted sinning men in a wonderful fashion. Their work is great and their rewards are glorious.

3. Now, in the various phases of preaching and teaching there are other tasks growing out of and associated with these—editors and journalists, publicists and religious propagandists in the printed page. The world is indebted to great editors, journalists, authors of books, and in some respects their work is more far-reaching than the voice of the preacher or the teacher. The fact is these editors are both preachers and teachers to a wider audience than the preacher or teacher who depends only upon the vocal proclamation.

4. Then there are great administrators in the kingdom of God and institutional leaders—presidents of seminaries, schools, hospitals, orphanages—leaders in various denominational, social, and reformatory methods, secretaries in all lines of missions, education and benevolence. Thank God, they

are doing a great work and are great builders of the kingdom.

5. Then there are the missionaries in home and frontier lands committed to the ministry. How enriching is their work around the world.

6. In the work of the ministry one of the most important fields is the field of special evangelists. God has set out and called some men to the ministry, not to be pastors, secretaries, nor leaders in institutional life, but purely as flaming evangelists, to go from place to place, just to win souls and call men from their sins back to God. The world has been greatly enriched in sermon and song by such men as the Wesleys, Moody, Gipsy Smith, and others of this type, and multiplied thousands of men whose names have not been so widely heralded and whose work has been as faithfully done in the smaller circles. They are New Testament officers in the kingdom of God. They have been especially honored with the power of God in large harvests of souls.

THE MAIN MOTIVE IN IT ALL

It seems that in this initial call of Christ as recorded in Matthew 4:19, Jesus would put soul-winning as the primary matter, as the preëminent concern, and as the permanent passion in all these varied fields and activities of the ministry. The preacher, the pastor, the teacher, the denominational leader, the secretary, the institutional leader, the publicists, and all, should have the evangelistic passion for souls. It is that great missionary, compelling power from within which should be his motive and his constant concern in whatever line of service he is in for the Master. We should give preëminence to the soul-winning passion. Truly this was so of the wide range of truth in the Word of God. David said in Psalms 126:5, 6, "They that sow in tears,

shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing bringing his sheaves with him." Thus, the passion to win men to the truth of God was a characteristic of the great shepherd king. Isaiah, the prophet, in his wonderful prophecy, 58:10, says, "If thou draw out thy soul to the hungry and satisfy the afflicted soul," then there follow many promises. The very heart of Messianic prophecy was the hungry heart and the soul-burden for the salvation of men. Then, Daniel, God's great philosopher and statesman, says that the soul-winner shall have a crown made of the eternal stars. Thus, again, the Word of God emphasizes the upward and primal matter of winning the lost in the very heart of the ministry. What shall we say of John the Baptist, who was a burning and shining light, who made soul-winning his only great task, as he introduced the Savior as God's topmost winner? Peter and Paul and the others of that day following the example and teaching of Jesus, put primary and in the first place in their ministry the winning of the lost. Certainly Jesus meant to teach the ministry of the Word everywhere and in all ages, that whatever else they do they must win souls and be fishers of men.

I have just closed a gracious revival in a college town. There were more than fifty preachers, I judge, from first to last, in attendance on the meeting. All of them, more or less, helped to bring about the results which were glorious; but one man stands out preëminent as a soul-winner. He was a teacher in the college, seventy-two years of age, beloved by everybody who knew him. He honorably bears the highest degrees in college, university and seminary and bears a number of honorary degrees, a great teacher, a man of wide learning and extensive travel, is familiar with science, philosophy, and can speak in many tongues; yet he is one of the

greatest soul-winners I ever knew. I can see him now, quietly and modestly winding his way back through the great throng and in a few minutes coming back leading a beautiful woman, the ambitious youth, or the strong business man down the aisle confessing Christ. I see him leaving his great class in the college and between classes hastening down to the city and facing the hard business men and difficult sinners, bearing personal testimony to the power of Christ to save. "His trail is a trial of triumph, his righteousness goes before him, and the glory of the Lord is his reward." He is utilizing all the learning of many years of hard study in bringing consecrated soul-winning in the power of Christ to bear on lost souls. Ten thousand such scholars would speedily bring the world to Christ.

THIS PRIMAL PASSION IS CURATIVE AND PRESERVATIVE

Jesus evidently meant that it was to be this spirit of fishing for men as the first matter in the heart of the ministry of the gospel and would be primary and essential in curing the ills of humanity, a preventive of the wastes and spiritual losses in the kingdom of God. This preëminent spirit of soul-winning in the ministry will prevent many sorrows, troubles and trials in the churches and kingdom of God. It will cure divisions; it will heal broken fellowships; it will build the old waste places; it will preserve our loyalty to the truth, our simplicity in the method of winning men; it will preserve the ministry from dry-rot, spiritual dearth; it will save our institutions to the truth and to their missionary effectiveness. It will be the militant morale and spirit, challenging, enlightening, quickening, sending forth a great army of God to take this world for Christ. It will cure the natural tendency in man to formalism, ceremonialism and ritualism in religion. It will keep churches from becoming

class centers and the formation of a clannish spirit. It will bring in and keep regnant the mighty spirit of democracy. It will furnish the healthful ozone of God's open country and bring it like a breeze from the mountains down into the valleys of our lives. It will keep down the growth of ecclesiasticism. It will break up the political in religion and mellow and temper and tone in harmonious fashion the mighty pulses of the people towards God and a lost world. Jesus meant much to his coming kingdom by putting soul-winning primary and preëminent and as the first matter in all of those who call themselves ministers of the gospel. All theological seminaries and Bible departments of schools of every sort should keep this matter of soul-winning in the place fixed for it by Jesus Christ. Thus we will keep education evangelized and cause it to go hand in hand with evangelism to take this world. We must educationalize our evangelism and evangelize our education, that these two mighty factors of the kingdom of God should be kept in holy union and in a spiritual combination to carry a vitalized gospel to lost, ignorant men everywhere.

CHAPTER VII

Jesus Wins a Man at the Top of Society

Up to this time in the ministry of Jesus his dealings had been largely with the people of small towns and the countryside—the common people. But in the incident we find described in the third chapter of John, he meets another class, a man from the upper stratum of society, a learned man with all the culture, religious training, traditional bias and prejudices of a Jewish rabbi. Almost every class of society is illustrated in the personal evangelism of Jesus Christ—the fishermen, the scarlet woman, the tax-gathering publican, the blind beggar by the roadside, the wild man of the Gadarene tombs, the learned rabbi, the rich young ruler, and all sorts. Thus, the New Testament gives us in the life of Christ an evangelistic clinic, illustrating how Jesus dealt with every phase of life; and in the very beginning of his personal ministry we find him dealing with Nicodemus, doubtless a member of the Sanhedrin, a trained Jewish jurist, a learned scholar. This illustration in personal evangelism is full of rich spiritual fruit.

A LOOK AT THE LEARNED MAN WHO IS UP AND OUT

Let us look at the characteristics of this fine moralist who sought the Savior for an interview about his mission, message and ministry.

1. He was modest, retiring, and somewhat afraid, afraid of popular opinion. He came cautiously to Jesus by night and sought an interview away from the crowd and the popular eye. He did not care for it to be reported that he had had an interview

with Jesus. There might be some ecclesiastical complications.

2. He was scholarly, cultured and popular. He was evidently a student of the Old Testament, of the Talmud, and of the traditions and history of the Jewish people. He doubtless was also familiar with Western learning, was probably a man of travel and familiarity with Greek philosophers, Roman orators, etc. He was a more liberal scholar than the ordinary narrow, prejudiced Jewish rabbi. He had a seeking mind. He was evidently not afraid of the truth. He was probably more afraid of the effects an interview with Jesus would have on his standing in the Sanhedrin than he was afraid of the effects of the truth Jesus would give him on the channels of his own life.

3. He was high up in the ranks of Jewish leadership. He was a leader and teacher and a guide to others. Evidently he held a responsible position in the intellectual life of his people.

4. He was a seeker after the truth, with a degree of open-mindedness. Being very familiar with the Old Testament prophecies, he likely had a Messianic expectancy and was looking for every sign pointing toward the coming One. A study of the Old Testament had given a spiritual turn to his scholarship and a longing to know the deeper truths involved in the prophecies of the great prophets. I would say that he was an honest seeker after the truth, though he came under the cover of night and with the caution of a private interview.

5. He evidently felt a need of a deeper experience, a passion for the spiritual. In that day there were doubtless many pious Jews with high morality and a longing for the deeper spiritual life set out in the teachings of the Old Testament and exemplified in many of the great leaders of the Hebrew race. Nicodemus was probably a fine type and product of the spiritual teachings of the Word of

God. A study of the Old Testament, its laws, its high standard of moral law, the wonderful spiritual teachings of the Psalms and the deeper religious truth in the prophecies of Isaiah, Daniel, Jeremiah, and others would develop strong moral and spiritual characters. And Nicodemus had probably drawn from this rich source of spiritual power much of their strength.

6. There was a hopeful boldness, even in this modest, secret approach to Jesus, the wonder-working Redeemer. Jesus had made already a wonderful reputation. His name was on many lips from Dan to Beersheba. Nicodemus doubtless knew of the ministry of John the Baptist. He had probably heard him and had listened a number of times to Jesus and had a degree of bold leaning towards him. Opposition to Jesus had already begun on the part of the upper classes and it took some courage on the part of this cautious, upper-class man to come to Jesus Christ. Jesus was evidently followed and watched even by night and Nicodemus likely knew that he could not entirely conceal his association with Jesus. Even his modest boldness was an encouraging sign to the Savior. Nicodemus never got over his embarrassed fear because he never came out as boldly in favor of Jesus as other disciples; yet he did have the courage to be one of those who attended and rendered kindly service to the body of Jesus after he was crucified. There was not as much danger to one's popularity in post-mortem kindness as there was in signs of discipleship while he lived. The Jews would more willingly forgive a kindness to a dead man on whom they had heaped the contumely of crucifixion than to a man who would openly avow a fellowship for Jesus in the time of his popularity with the people and the extreme hatred by the upper classes whose lives and plans he had crossed and interfered with. One can look back across the centuries and sympathize

with Nicodemus. It cost in those days of high national and racial prejudices to become a follower of one who had so crossed tradition and come into conflict with ecclesiastical authority, as Jesus did.

JESUS AS NICODEMUS APPROACHED

It is to be believed that Jesus welcomed this reticent and modest approach on the part of this learned man, especially at the beginning of his ministry. It was a new experience with Jesus to have an interview on friendly ground with a Jewish rabbi. One could easily imagine the effect and result of such an interview if Nicodemus had been more bold and had more courageously espoused the cause of Chirst. He would have been a telling factor in the apostolic band and, for all we know, if he had accepted and confessed Christ at this time and had openly avowed him and espoused his Messiahship, he would have been in the apostolic band. Jesus had to have bold men, men of courage and conviction and faith, men who were willing to dare and do, and die if need be. Nicodemus did not have that mettle in him. Let's see if we can interpret the mind of Christ as Nicodemus approached him.

1. Jesus met him on his own ground. He did not resent the secrecy of his approach and search. He did not rebuke him for lack of courage, but responded to his inquiry in a friendly and hospitable attitude.

2. Jesus was in every way courteous and gentlemanly in his response to the dignified and soulful inquiry of the learned man. It was Greek meeting Greek, two great gentlemen approaching each other in the search for truth, and yet a difference. Nicodemus was a cultured sinner, a learned sinner, a sinner who was high up in social and intellectual strata, but was a sinner, lost and undone, just the same; and Jesus, though in the form of man, was

God, just the same. Nicodemus was a moral man; Jesus was a holy God. The whole conception of Nicodemus about man's redemption was in the terms of legalism and moralities. Christ's conception was in the terms of grace and unmerited mercy. Yet, Jesus was patient and gentlemanly.

3. Jesus welcomed the interview in this quiet conference about soul matters. He always did, does and will. There is no record in the written annals of Christianity or in the private experiences of men where Jesus did not welcome sinners, whether up and out or down and out. So, this big moralist, this man up and out, was welcomed by Jesus; and all others will be until he comes again.

4. Jesus was patient with any inquirer. He loved the seeking soul where there was any sign of sincerity and honesty. He showed on many occasions his disapproval of the hypocritical and critical approach of the whitewashing, veneering scribe and Pharisee and hypocrite. Many came with questions to Jesus whose insincerity and hypocritical attitude received his condemnation; but never did he discourage a sincere inquirer after the truth. He is truly a seeking Savior. He was then; he is now. Luke says in 19:10, "The son of man *is* come to seek and to save that which was lost." It was the characteristic of Jesus in Judea and Galilee; it is characteristic of his great loving heart around the world to-day.

WHAT HAPPENED IN THE INTERVIEW

1. Nicodemus was the inquirer. He made the approach and was the aggressor all through the interview.

2. He in a dignified, reverent way recognized the spiritual authority of Jesus as a great teacher and said he regarded him as a teacher come from God.

This shows that Jesus had made a profound impression on him. He had not gone so far as yet to recognize his Messiahship; but he did recognize him as a wonder-working teacher and that he had made a marvelous impression not only upon the people everywhere but upon Nicodemus himself. The vital matter, as far as these studies go in this case, is the method Jesus adopted in handling this man at the top of society. Let us study his method.

(1) Jesus went at once into the realm of the mysterious and spiritual doctrines of the soul, recognizing Nicodemus as a teacher of spiritual matters. Jesus presumed that he would understand him as he talked about soul matters. There was no sidestepping on the part of Christ, no caviling about doctrines. His message was straight and to the point and directed toward the need of this big sinner.

(2) Is it not marvelous that Jesus should have revealed for the first time, I judge, even by intimation to a lost man the great doctrine of the new birth, spiritual regeneration? One would think he would have first explained this doctrine to his disciples; but, as far as the record goes, he did not unfold this wonderful secret of the soul's regeneration even to those whom he had chosen to be the leaders in his kingdom, the highest officers ever appointed by God in the spiritual realm; but he picks out a big sinner, a moralist who had come to him in the secret of private interview by night to unfold to him the most wonderful message that God has yet given to man. This was a characteristic of this great heavenly soul-winner. He did this on other occasions. Jesus believed in releasing spiritual truth to darkened minds and sinful hearts. He had confidence in the penetration of ideas, the leaven of love and the pungent power and dynamical force and spiritual freedom inherent in the truth when released in the human soul.

(3) Jesus struck at once without apology and without explanation first at the very heart of this big sinner's need. He leaped over all intellectual embarrassment and difficulties and directed the sharp sword of the truth at the vital need of Nicodemus, the regeneration of his soul. The ministry everywhere should follow the method of Jesus in going straight to man's need with simple, powerful, spiritual truth. It does not matter how mysterious and how difficult the truth is to understand, Jesus knew that the truth would make the sinner free; and if he could get the truth at the center of his need, the miraculous birth of the soul would result.

(4) In one divine stroke Jesus brushed aside all the sinner's refuges of religious traditionalism, formalism, ceremonialism, legalism, ritualism and ecclesiasticism and pointed the barbed arrow of spiritual truth at the needy place, at the vital point in the spiritual need of this inquiring soul. Jesus had great respect for the law. He was its author and gave it to Moses. It was his divine hand in his pre-natal existence that guided in the development and interpretation of the law. He knew the value of all the types and statutes, the temple requirements; but when he in his personal evangelism came to answer the spiritual inquiry of a seeking soul, he passed by all forms and legalistic requirements and announced to this master in Jerusalem that his one great need was the regeneration from above. This great truth of Christ splintered, like the destructive lightning from the clouds, all the forms and formulas, dogmas, legalistic requirements, ecclesiastical rituals, put up between the souls of men and God. He went to the root of sin with the dynamic of regeneration. The world is indebted a million times over to Jesus for the unfoldment of this great spiritual truth. Twenty centuries afterward I thank God for the interview Christ had with Nicodemus.

This ought to encourage every soul-winner to boldly use the most mysterious and difficult doctrine in pounding sin out of the souls of men.

I am thinking now of an experience in my second pastorate. I was the guest in the home of one of my members. As we sat in the parlor his little boy came with a luscious orange and said, "Daddy, cut a hole in this orange so I can get the juice out." The loving father took the fruit and rolled it under the palm of his hand on the table until it was almost a pulp and then cut a hole in the rind and gave it back to the boy. I can see the little fellow now with his face upturned and mouth wide open, squeezing the juice out of the orange and drinking it down with great delight. I went back to my study to prepare a sermon for Sunday morning. I turned to the eighth chapter of Romans and began at the 28th verse; and soon got into deep water. There was "foreknowledge," "predestination," God's "election," his Spirit's calling, his "justification" and his "glorification" of them whom he had called; and then there was "no separation," and back a little further in the chapter "no condemnation." "My," I said, "these are great doctrines; but," I said, "they are spiritual fruits. I believe I will regard predestination as one of the great, luscious oranges, growing on the tree of Christ's love and on Sunday morning I will see if I cannot puncture the rind and squeeze out the juice that it may run down the aisles and find the needy souls of men." God gave me a message. Sunday morning I preached on "Predestination." I am conscious now that I thought I knew more about predestination then than I know I do now; but God helped me. When I had finished and given an invitation to lost men to come to Christ and accept the wonders of his truth, though they were mysterious in their nature, I simply asked them to open their mouths and let God squeeze into their souls the juice of his divine grace. The first person

who came was a big traveling man. Tears coursed down his cheeks as he came with both hands extended and said, "Thank God, I have the juices of predestination in my soul." That experience has encouraged me a thousand times since to believe that any end of the truth, the real gospel truth in Christ Jesus, will save a lost soul, so we present it hot-end foremost, I mean with spiritual pungency and power. Jesus gave Nicodemus the deepest and most incomprehensible of all doctrines and poured it into his heart without apology; and there are after-signs that it saved even the reticent Jewish rabbi.

(5) In this announcement of the spiritual birth, the new birth, the birth from above, Jesus went to the real heart of the world's need, the regeneration of the soul. Here lies the hope of all spiritual achievement, a regenerated unit, a saved soul, an individual with his inner, deepest psychic nature delivered and saved from sin, and an implanted new and divine nature at the secret of life is the hope of all the world. A regenerated society, a world peace, the end of all war, whether local or world-wide, depends on the regenerated individual. The lamb and the lion will not lie down together until God's interfused, regenerating love and life-giving power gives the lion the nature of the lamb. What Jesus did to Nicodemus, what he taught to this big sinner, is what the ministry ought to give to every lost man in the world.

(6) Jesus raised a deep doctrinal difficulty when in trying to illustrate the nature of the new birth he spoke of the birth of water. The theological world is full of explanations and theories about what Jesus meant by this birth of water. Whatever he meant, it occurs to me that he meant to impress Nicodemus with the openness of confession, the outwardness of discipleship. Jesus did not want Nicodemus to hide behind the fear of publicity. He wanted him to give

up that reticence and fear of public opinion and come out in the open and make a public profession. I cannot believe that he meant that there was any efficacy in the baptism in water. I am sure that Jesus knew that there was great peril to the world-wide publicity of the truth and of his coming kingdom in secret discipleship. Jesus and his cause get the most out of wide, free and open acknowledgment and profession of our faith in him. He did nothing in a corner and nowhere does he encourage secret discipleship.

(7) The conduct of Nicodemus after the interview should be a warning to the world. Nicodemus probably thought that he could do more for Christ by not publishing his interview and his faith in Christ as the Messiah. He did let it be known by his friendly service to Jesus' body after his crucifixion; but, oh, how much more he could have done for the world if he, as one of the learned rabbis, had come out, paid the price and suffered the persecution of public acknowledgment of Christ as the Messiah.

OUR DUTY TO MEN AT THE TOP

This case of personal evangelism in which Jesus sought to win and probably did win this big moralist, the man in high position, ought to be a strong, burning lesson and message to preachers and soul-winners everywhere. It does not take much courage for us to go into the downtown missions, in the jails, in the shops, factories and hospitals to speak about Christ and salvation to men and women who are down and out or who are helpless behind prison bars or on beds of disease, or the men of the commoner walks of life; but it does take courage to approach men high in the social, political, commercial, professional and official world. There are many thousands of them who are high in position and in popularity, but lost just the same; and they are neglected. We evade them. When we see them, we talk about

something else. We are afraid to boldly tell them of their sins, of their destiny in hell without Christ. We are afraid of offending them. This case of Nicodemus is a great lesson to all of us who meet our friends in the upper walks of life. Just yesterday I was asked in a college town where I was engaged in a meeting to go to a factory where three hundred girls and women were at work. I was asked by the manager, a big business man, who had this large concern in charge. He himself was not a Christian. His wife was. He attended church and was interested in all the good influences of religious and church life. I preached twenty minutes, just as hot evangelistic gospel as was in me. I spoke on the question in Hebrews of "How shall we escape if we neglect so great salvation?" I pressed on those factory girls the great delivering, saving power, the glorious keeping, restoring and helping power of the gospel of Christ. I noticed the manager of the big business standing not far away, a little backward and reticent, using frequently his handkerchief. Many of the factory girls were saved or reclaimed. I followed the big business man into his office, put my arm around him, and said, "The gospel I have preached to these girls from the struggling walks of life, here in your employ, is your great need as well as theirs, and the same gospel that saved these working girls will save the manager of this business." I pressed the matter in hotly to his soul and had a prayer with him in his office. Last night he sat in the audience down at the church by his faithful, consecrated wife; and when the sermon was over I went directly after him. He was on my soul. As his little wife wept and prayed and loving friends stood about him in tears, I pressed the hope of the gospel to his soul. While life lasts, I shall not forget how the big man surrendered to Christ. He said he was afraid he would make a mistake and he thought he would wait until he "felt like

trusting Christ." I told him if he would trust Christ, leaving the mysteries and the inner-workings of grace to God, and acknowledge Jesus as his Savior, he would have more feeling than he knew what to do with. The Spirit of God answered the wife's and friends' and the preacher's prayer and as he reached out his hand to acknowledge Christ, the heavenly tides came into his soul and in the presence of a great throng of people he put his arms around me and in exultation of soul he went to the front, confessed Christ, joined the church. A big sinner at the top of successful business life found joy in the new-birth because a patient little wife in tears prayed for his salvation and some bold personal workers crossed all the "deserts" lying between them and him and went after him and put to his soul the saving truth of the glorious gospel. I have made up my mind not to neglect the sinners who are up and out as well as those who are down and out.

WHAT FOLLOWED CHRIST'S INTERVIEW

The third chapter of John is one of the richest nuggets of gold which has ever come from the heart of God. This wonderful interview that Jesus had with Nicodemus brought out from Jesus the other glorious revelation in this chapter. Look at the golden truth which issued from the heart of the Savior as Nicodemus turned away from his interview with him. He says, "As Moses lifted up the serpent in the wilderness, even so the Son of man must be lifted up." Here is Jesus forecasting the cross with his loving self with outstretched arms upon it. He says that this is necessary in order "that whosoever believeth in him should not perish but have eternal life." The cross must make faith possible. And then there follows the most wonderful statement of the gospel in all the world—John 3:16—"For God so loved the world that he gave

his only begotten son, that whosoever believeth in him should not perish but have everlasting life." If John 3:16 came from the loving lips of Jesus because of the inspiration given him by the visit of Nicodemus, how glad ten thousand generations of men ought to be for this interview with the Son of man and this sinning sinner. Then, there follows verse after verse of the richest gold of the kingdom. Listen to what he says toward the close of the chapter, "The Father loveth the Son and hath given all things into his hands"; and then immediately he says, "He that believeth on the Son hath everlasting life."

Nearly forty years ago, I, a poor cowboy-lad in the frontiers of Texas, walking along the street one eleven o'clock hour in the day, with a heavy heart, hung my soul for life and eternity on this simple promise, "He that believeth on the Son hath everlasting life." Mother had prayed all night. Father had lovingly pleaded with me. The dear sister, with anxious heart, was burdened, too. The pastor of the church and his noble wife, too, were burdened and were praying for me. As I left the schoolhouse, the consecrated teacher put his hand on mine and said, "Lee, I am praying for you." I can feel the touch of that hand on mine now. I went my way to church and between the school and the church I hung my soul on this word of John 3:36. Jesus saved me then and has kept his word ever since and will keep it to the glorious end of life everlasting. I am indeed personally and eternally grateful for the words Jesus spoke after his interview with Nicodemus nineteen centuries ago. God being my helper I mean to try to use this eternal truth for the salvation of men everywhere.

CHAPTER VIII

He Wins a Scarlet Woman

We pass from the upper room in Jerusalem, out of John, chapter 3, where Jesus threw the gospel net around the soul of a big moral sinner and led him into the depths of the richest spiritual truths. It is not claimed here that at this time Jesus won Nicodemus to life everlasting, but certainly he made a great forward step towards enlightenment and enlistment and it may be that he was saved at this time. It is certainly true that Jesus made a tremendous mark upon his soul. Whether he was saved at this time, it is quite probable that his conviction and salvation grew out of this upper room interview.

In chapter 4 of John, the scene is changed. Jesus, hungry and worn after a long day's toilsome journey, was resting on the curb of Jacob's Well, just a mile out of ancient Shechem, now called Neblus. A charming view greets the traveler to this place today—a beautiful valley of rich soil setting like an eagle's nest in the mountain, is before you. Just a mile away between the precipitous cliffs of Mount Ebal and Mount Gerizim is located the beautiful little city of now probably 5,000, called Neblus. Here the ancient worthies came and worshiped and established their altars. In the archives of the Samaritan church there is yet protected one of the most ancient manuscripts of the Pentateuch. Here in this little city is dying out the last remains of the ancient Samaritan race. They forbid intermarriage. Hence, there is left but a feeble few to represent this ancient race of people. As you stand at Jacob's Well you look across the beautiful valley

a mile to Sychar; and, to the vivid imagination, the whole scene of this, one of the most remarkable incidents in the life of Christ, lives before you. Let us go back nearly two thousand years and face Jesus and the fallen woman at this ancient well given to and named for Jacob, one of the twin sons of Isaac.

A STUDY OF JESUS HERE

1. He has been busily engaged in the days previous in active ministry around the banks of the Jordan and beyond and then probably back through Jerusalem. He has made on the day of this incident a long journey probably by foot. Some of his disciples are with him. He is tired, hungry, thirsty and worn. There was enough human in him to tire; but, thank God, not enough to sin. He sits upon the well curb and sends his disciples to the little city of Sychar for food. In their absence a woman appears with her water jars at the well for water.

2. He is evidently worried and anxious. The intimation is that he was in flight from the influence of Herod. Enmity was beginning to rise and Jewish hatred was beginning to flash its forked tongue of prejudice and wrath. The politicians were becoming aroused. The religionists and the politicians, the one fearing the defeat of their ecclesiasticism and the other a discouragement of their political ambitions, were beginning to study with anxiety and rising anger the growing reputation of this strange man from Nazareth. The day of their wrath had not come; but Jesus on this occasion, as on others, took the precaution of evading and avoiding a clash between the plans of God and the hindering plans of man. Evidently there were the traces not only of weariness and physical depletion, but also of care and anxiety, on his blessed face.

3. This was the beginning of the transition period in the ministry of Christ. As said above, the ecclesi-

astical and political forces were watching with an eagle's eye and a raging heart the popularity of this man about whom much was being said and whom the common people were hearing gladly. There was and had long been, among the Jews, a general expectancy concerning the coming of the Messiah. So many false messiahs had appeared and fallen that it was regarded that this case was one like the others; but he was performing miracles far more wonderful than that of any other one who had appeared. He spoke as one with authority. His teachings were such as never man had heard before and the fond expectations of thousands were turning towards him. Because of the ecclesiastical and political complications in and around Jerusalem, Jesus was beginning to do most of his works and give out his teachings and concenter his ministry upon the shores of Gennesaret and in Galilee. With conflicting emotions running through his mind, Jesus sat on the well curb, waiting the return of his disciples with food, when the water-carrying woman approached the well for water. There follows one of the most heart-stirring interviews between a sinful soul and her loving Savior of which the world has ever had record.

A LOOK AT THE WOMAN

The record of the case in John the fourth chapter, gives almost a complete portrait of this woman. It does not give her name; it only identifies her with her race and with her sins; and then, thank God, with her Savior.

1. She was a Samaritan, not a Jew, but with probably some Jewish blood, because her forefathers had been both Jew and Gentile, having departed from the isolation of the Jewish nationality. The Samaritans were hated and reviled by the orthodox Jew. Jesus was a Jew; she was a Samaritan. Be-

tween them there was a fixed gulf of racial, social prejudices; but Jesus dared to cross it and his true gospel messengers have been crossing these lines of demarcation, racial, social, and otherwise, all through the centuries since.

2. She was a scarlet woman. Jesus did not accuse her of it. He caused her to confess it. She was conscious of her sinful life and doubtless cringed and was abashed in the presence of this, God's only holy man. The scarlet woman is bold among the companions of her sin but timid and abashed in the presence of righteousness and those who love the highest and best.

3. She was poor, doubtless very poor, and lonely. She had no home, no friends except the evil friends who had been party to her ruin and participants in her outcast life. There can be no sadder picture than the picture of fallen virtue. When sin puts the scarlet letter on the face of fair womanhood the picture is changed from the highest beauty and the holiest personality to the vilest and most depraved. Jesus evidently faced with pity, mercy and commiseration this inhabitant of the underworld.

4. She was full of traditionalism. The conversation had not gone long until she recognized that Jesus was an intruder and a violator of traditional relationships, both in race and religion. "The worship place of the Jews," she said, "is in Jerusalem; but that of my fathers is here on this sacred mountain around Shechem." The religious prejudice is the easiest raised and is the most bitter when aroused. The deep-laid prejudice that gathers about some religious faith can be the most implacable and uncontrollable of any in the world. Being full of this traditionalism, she was doubtless as highly prejudiced as were the Jews.

5. A physical need had brought her in touch with her spiritual opportunity for the remedy of her sins. She came for water. She was a water-carrier. That

did not mean that she was a servant. It only meant that she was a woman. Even to-day in that land the women are carriers of water and hewers of wood.

6. Yet she had, as she showed signs of, a lingering hunger for truth. All the teachings of her fathers had not quite satisfied her soul. There was enough Jewish blood in the Samaritans for them also to expect a messiah, as was evolved in the history of this case. There was a spark of vital desire for communion with God and for deliverance from sin planted in the hearts of these Jewish kinspeople by the teachings of the Old Testament and the prophecies concerning the coming holy One.

7. As said above, she was looking for the Messiah. The eyes of all women who were mothers or expectant mothers were set on their offsprings, hoping that they might be honored as the mother of the Messiah. So, the question immediately arose when Jesus began to unfold himself as prophet and wonderful teacher. She was evidently familiar with much of the prophecies. She had doubtless been reared in a home where the Old Testament was read or probably in her earlier and virtuous life she had been an attendant on some religious services in which the Word of God was taught, either in her home or in some place of worship frequented by her people. At any rate, she showed that she was not unfamiliar with the movements of God in history and the prophecies concerning his coming kingdom. So, here stands at the well a woman at the bottom of society. What a contrast between her and Nicodemus!

WHAT A CONTRAST!

The extremes meet—the highest holiness and the extremest sinfulness. Let us look at these two personalities, by way of comparison.

1. Jesus was the embodiment and the impersona-

tion of all the highest and holiest in God and man, the perfect man and complete God.

2. She was the saddest picture in the photography of sin, a fallen woman, the embodiment of the worst at the bottom of sinful society.

3. Jesus first crossed this fixed gulf between himself and the woman. He began the conversation and did it in such a way as to put the woman under obligation to him. He asked a favor of her. He wanted her to help him slake his physical thirst. He thus puts himself on a level with the woman without compromise; and this is one of the finest arts of soul-winning. To know how to cross racial, religious, social and color lines and carry Christ over without lowering the standards of righteousness nor imperiling one's character by compromise with sin, is the finest expression of the art of the expert in fishing for men.

2. She found him at once accessible on the highest and best side. She did not interpret any sinister or unholy motive in his approach to her. Jesus is accessible to the vilest sinner if his approach is for salvation. It was charged against Jesus by his enemies that he was a friend of sinners and that he had fellowship with publicans. No higher compliment was ever paid to holiness than this. What would the Pharisees and hypocrites have done if they had been standing near by and have seen Jesus in conversation with this scarlet woman? Thank God, Jesus is accessible and easily so for every lost sinner in all the world.

I am thinking now of a story which comes to me out of the ministry of Dr. George W. Truett, Pastor of the First Baptist Church at Dallas. I cannot vouch for the items of the following story, but I repeat it as it comes to me. One night in his great pastorate in Dallas, far beyond midnight, his telephone rang and a soft voice said, "I am in the city's sinful reservation. In the next room is a dying

woman, homeless, friendless, characterless; and she is calling for you. We have heard down here that you are a friend to sinners; and, before she passes out into the other world, she wants to have you pray for her." This sinner-loving, soul-winning preacher said, "I will be there as soon as possible." He got the street address and in a little while he and his wife were in the room of this dying scarlet woman. He approached her and offered his hand. As the women companions of her sin stood about the room she, embarrassed and abashed in the presence of God's preacher, put her hand back under the cover and said, "No, your clean hands must not touch my sinful hands." She said, "I have a question to ask you. I am dying. You must know what sort of a life I have lived and to what depths I have been led in sin. You are a preacher of Jesus Christ and his saving gospel. This is my question. Do you believe that he, the Son of God, can save a sinner like I am, at the door of death?" Thank God, Dr. Truett could answer that question right; and, leaping spontaneously from his redeemed soul in the triumph of the gospel, he said, "Yes, he saved the harlot at the well; he redeemed others in his own ministry whose lives were as dark as yours; he saved my own sinful soul and he will save your soul if you will penitently give up your sins and faithfully commit your heart and life to him." After a prayer, the story goes, there came to her sorrow-drawn, deathly pallid face the lines of the light never seen on land or sea; and, radiating from her forgiven soul, there came the joy that must have come to the dying, forgiven thief on the cross. The story goes that she lived but a few hours longer; but they were hours of songs and triumph and spiritual glory. This is another picture of the soul-winner's standing at the well-side of life's highway. This great preacher clearly represented Jesus, the same Jesus who saved the harlot at Jacob's Well.

Jesus can and does and will save the worst sinners out of hell.

3. Jesus imperceptibly and without friction to his own holy life and with perfect consistency and accord with the mighty mission that he came on earth to perform, crossed this fixed gulf between himself and this sinner. Society, religion, racial pride, personal dignity and the traditionalism of thousands of years rose up to block the way of Jesus' further approach to the woman; but, thank God, with one touch of his divine finger he brushed aside, as the cracking grass before the storm, all these barriers. Nothing can keep Jesus from the heart of the seeking sinner. Jesus did not seem to come down to do it. The compassion of his soul went across these barriers without any sense of loss or compromise.

4. He found here the highest manifestations of his glory and the fullest indulgence of his divine compassion. He crowned himself King of Kings and Lord of Lords in this beautiful incident. The brightest jewels do not shine in royal coronets; they shine brightest out of the rich deeds of a sacrificial service. God seemed to have made and is saving the stars of glory forever for the crowns of all those who will, like Jesus, cross the barriers between sin and righteousness in order to make sin into righteousness by clothing its participant in the imputed righteousness of Jesus Christ.

I stood one day on this sacred site. I looked at the well and drank from its cooling, refreshing waters. I looked at Sychar and the valley between and with fond imagination I crossed the years and saw these two standing at the well. I did not see the woman and remember her sins. I saw myself —a ruined sinner, under the wrath of God, meriting and deserving the worst at the hands of justice. I said, "The scarlet woman who stood here was not better nor worse than I. She was a sinner in

some respects to the last degree. I, too, was a sinner, probably in some other respects to the last degree. Certainly her soul in its lost heritage was no blacker than mine, because the chiefest sin of both of us was that we helped to crucify God's holy only Son. We, alike, rejected God in his mercies and love and both were sinners"; and then I looked away from myself and saw Jesus. He was coming to me. He was knocking with nail-riven hands at the closed, blocked door of my heart; and I heard him say to me, as he did to the woman, that wonderful message concerning the waters of everlasting life; and I remember full well how I asked him for that water and he gave it. I said, "Sir, give me this water that I thirst not, neither come hither to draw"; and he said, "The water that I give shall be in thee a well of water, springing up into everlasting life." He afterwards said, "He that believeth on me from within him shall flow rivers of living water." And as I stood there in imagination and memory, a sinner ruined by the fall of my father Adam, and by my own voluntary endorsement of his sins and mine, and faced my soul's Savior and yielded myself to him, I thank God that I, too, a sinner, had found the same Savior who quenched the spiritual thirst of the scarlet woman at this well.

THE METHOD HE USED

It will be interesting and in accord with the main purpose of this volume to study how Jesus won this woman at the bottom of society.

1. He made the approach by asking her to give him drink. He opened the way. He knocked at the door of her heart. This incident is in accord with the whole history of Jesus, not only in his public, earthly ministry, but in his soul-winning marches down through the centuries. He was then and is today a *seeking* Savior.

2. He sought to put himself under obligations to her and her to him. He established mutual interest. He made the point of contact, which every wise soul-winner will learn to do in each case of personal work. I remember the story of a wise, shepherding pastor who, walking across the back way of a little city, saw a stalled wagon in the alley. The preacher had on his Sunday clothes. The man driving the team was the husband of one of his members, a man who had very little respect for preachers and never went to church. His wagon was loaded with brick and was bogged down in the sand and his team could not move the load. The preacher, as if without forethought, pulled off his coat and said to the irate driver, "I will help you and we will unload the wagon and pull out and reload." The preacher did yeoman service. The unsaved man went on his way rejoicing. The next Sunday night he was beside his wife in a pew at the pastor's church. He was converted that night and joined the church and said in telling his experience that it was not the inspiration of the pastor's sermon but the perspiration that he shed in the alley unloading and loading brick that won him to Christ. This preacher established the point of contact; and wise is the winner that learns the ways of this wisdom.

3. Jesus aroused her spiritual interest by arousing her racial curiosity and concern. He found the key to her soul by way of her racial interest. One of the finest things for a soul-winner to do first in dealing personally with the lost is to find the key, that Yale key, that unlocks the secret passageway to their inner souls. Jesus here exemplified the finest art in his dealing with this woman.

4. He made no reply to her appeal to racial prejudice but went straight to the heart of her need. Jesus refused to be side-tracked by side issues in this case, as he did in his personal work with Nicodemus. It is often but a step in personal work to

controversy and controverting points or other side issues. Wise is the winner who is not allured into these devious ways which lead away from rather than to Christ.

5. He used water, its need to physical life, to point her to the need and the supply of the spiritual life. Jesus was an expert in apt illustrations. All things were his and Paul says "all things are ours" to utilize in bringing men to see the light; and Jesus set us the example in the simplicities of illustration.

6. When he mentioned this eternal life, the question as to who would give it naturally arose, and this pointed to himself and to his Messiahship and gave him an opportunity to unfold and reveal to this lost soul the real source of all eternal life.

7. She at once hungered for this eternal water, this universal demand for God to supply the needs of the soul. The objective of Jesus was to create this hunger. He knew that if he could cause her to desire life, thirst for the waters eternal, he would be able to supply all her needs. This is the great work of soul-winners, to create by the help of God and by the agencies of his truth, this love-longing for life. Gloriously fortunate is the winner who can

8. Jesus did not accuse her. He led her to confession of her sins and this was artful. If he had said, "You are a harlot," and boldly confronted her with her sins she would doubtless have been so stunned that she would have resented and resisted any effort of his; but he used skillful discretion and indirection by getting her to confess her sins.

9. She raised a doctrinal question as to the place of worship. He answered her by giving her universal truth and answering her he answered all men everywhere.

10. This is probably the first time Jesus revealed himself as Messiah. What will you say to this? Was this casting pearls before swine? Here he un-

locked the treasure house of the most golden of truths in the presence of a harlot. Surely God's ways are not our ways; but I thank God for his ways.

11. She implicitly trusted him, and turning from her sins, went her way as an evangel of life to bring the people with whom and among whom she had sinned to the same sources of truth from which she herself had found this open fountain of eternal life-giving waters. See what the gospel can do, and that instantaneously—change a harlot into a successful soul-winner and send her on down the sin-strewn way of life scattering the golden, saving truth of the gospel.

GREAT MESSAGES IN THIS INCIDENT

I call your attention to the blossoming truth out of this flower in miasmic waters. Sometimes the most beautiful water lilies bloom on the surface of stagnant pools. The reason is they root themselves in the sub-soil below the filth and draw their sources of strength from the hidden fountains of truth and power.

1. One of the towering messages in this glorious instance is a missionary message. We see the gospel cross all lines and all barriers—racial, geographical, religious, ecclesiastical, political, social, prejudices and all. The gospel is God's great leveler. There are no seas nor mountains nor color lines nor racial distinctions in Christ's redemptive map of this lost world. This crossing these varied lines and breaking down these precipitous barriers did not compromise, but indeed glorified the cross of Christ and those who carried it.

2. The second great message in this incident is that of a spiritual Christianity. There are no holy shrines, no select temples, no meccas, to which all the saints must go for prayer and piety, no priests, no

popes, no cardinals, no preachers, no ecclesiasticisms, no phylacteries, no holy ministerial robes and crosses. Jesus says worship is that of the heart and spirit. Jesus here unlocked the sources of worship and power and released them in his great open world and said, "The Father seeketh such to worship him as worship him in spirit and in truth." This great thunderbolt of Christ should break down all legalisms, ritualisms and ceremonialisms. It should tear up all the priestly robes and root up all the sacred shrines and pour out all the holy water ever lifted between a seeking soul and God himself. Jesus here in this great announced doctrine did in spiritual proclamation what was done in the temple at his death—the veil of the temple was rent in twain from top to bottom and all of God's highest and holiest was opened to any seeker for the truth, without the help of priest or preacher. What a wonderful lesson Jesus here brought the world and how poorly the world has learned it! This doctrine really appropriated in the hearts of men would turn all cloisters and expensive and closed temple corners into great tabernacles of evangelism. It would take the multiplied millions of money wasted in shrines and build with it Christian schools, body-healing hospitals and character-raising orphanages and soul-winning mission enterprises. Oh, that the world could appreciate and appropriate the heart of this message.

3. The third great message that comes to us, one of the most beautiful and perfume-casting flowers out of this murky pool of sinful slough, is the Messiahship of Jesus here first revealed. This strange flower has unfolded its marvelous beauty, not in prophecy but in reality, and it was done to one lone scarlet woman in the very heart of sin. He revealed himself evangelism's Messiah and showed that his messianic strength was that of the soul-winner. Why did not Jesus first tell this marvelous story

to John the Baptist, his faithful forerunner, or to the beloved John and Andrew, his first disciples, and Peter his mighty spokesman, or to Philip, probably the one he first won to himself, or to Nicodemus the scholar? Why did he not proclaim it from Mount Olivet or from the towers of the temple? We do not know. All we know is that he whispered it in the ear of a lone woman and she not of his own race and a great sinner. I care not where nor to whom he tells the story, only I thank him that he told it and that I as a sinner heard the same whispering in the secret of my soul through the truth of the Divine Spirit; and this I thank him for, too, that he has allowed me to preach widely and long that he is the Messiah and that he saves the vilest and the worst of sinners.

4. Another towering message that comes from this wonderful incident is the joy of soul-winning. And there was no sweeter experience I had in the five days in the Holy Land than the hour I stood by Jacob's Well and by faith and imagination heard him say to his disciples who came with food for his body, "I have meat to eat you know not of"; and from the ringing joy bells in his own soul he pointed them to the ripening fields of falling grain and said, "Look on the fields: they are all ready for the harvest." Oh, the joy and the rich spiritual experiences of those who know how to win souls. As I look back across the fifty-five years of my little life I remember a happy home, though it was in a log house, on the frontiers of Texas, the joy of a gloriously good father and mother, and remember the joys of my own happy home through now twenty-five years with my blessed companion and our six children, as one by one they have come and brought us joy, as I look back over the years of study and recount the intellectual joys and the comradeships of my friends and remember the social joys, shining and rising above them all is the oft-repeated joy of my heart

when I have been permitted by this same Savior to bring to him scarlet women, infidels, atheists, gamblers, murderers, whoremongers, moralists, and all sorts, thousands and thousands of them. There is no joy like the joy of soul-winning. Jesus said, "You can offer me no meat which will take away hunger and satisfy like the sweetness and richness of the food my heart enjoys as I see this sinner saved by grace going back as a soul-winner to witness to my Messiahship and my power to forgive sins."

5. Another mighty message which comes out of this incident is the clarion call to missionary soul-winners, the world around. He said to his disciples, "Lift up your eyes and look on the fields; they are white to harvest." He meant to say, "Thrust in your sickle and garner the ripening grain and hear the call of the gospel causes around the world."

6. Another great message is the transforming power of regeneration in the case of this sinful woman. The soul-winning touch of Christ upon her sinful heart changed her instantly from a lover of sin to a proclaimer of gospel truth, from a follower of Satan and a reveler in sin to the humble forgiven disciple of Christ and a reveler in the joys of soul-winning.

7. There is another message luminous here, another beautiful flower and fruit ripening out of this gracious incident and that is the need of wayside evangelism. There are women at many well-sides needing some messenger of the Messiah to open up the fountains of eternal life. My prayer is that the student of these lessons will now, if he or she has not, formed in his or her heart the passion for wayside evangelism. We have changed the gospel from its early method, I fear. We have limited its proclamation to the four walls of the synagogues and churches. We should carry it out to the needs of men. The gospel is preëminently an open-air message. Let the churches and the ministry go out to

where men and women are in their sorrows and needs and sins. May the example of the Savior here cause you and me not to neglect the passers-by, the strangers we meet, the needy, the fallen, the suffering everywhere.

Thank God for this picture in John 4 of the Savior saving a sinning sinner.

CHAPTER IX

Jesus Wins the Worst

There is probably not a more beautiful and tragic scene in the history of Jesus Christ, nor a greater encouragement to sinners, than is found in the case described in Luke 7:36-50. It is such a charming story; and, in order to save the reader the trouble of turning to it, I quote Luke's description of this incident:

"And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment. And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now, when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most? Simon answered and said, I suppose that he whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my

feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace."

This is one of the greatest paintings in the art gallery of revelation. Let us take a look at it. Jesus is the guest of a Pharisee. He is here being entertained at a meal by one of the few Pharisees who felt sympathy for him; and yet this Pharisee was critical of him. There came in following Jesus a harlot—a great sinner. While he sat at meat, she stood back of him part of the time, other times kneeling at his feet. She bathed his feet with her tears and dried them with her hair. She kissed his feet continually, anointing them with precious ointment. This woman was a surprise both to Jesus and to the Pharisees, in her sins, in her hospitality, in her humble and yet expressive service to the Savior, in her great faith and in her deep devotion for the love and pardon which he had given to her on account of her great sins.

Notice what Jesus did to her. He sympathetically watched her. He let her approach him and render in simple humility the service which she desired. He defended her against her accusers. He acknowledged that she was a great sinner and that she was entitled to love supremely. He forgave her sins. He explained why—her faith had made her whole. He gave her peace and allowed her to follow him and go on in other beautiful service.

This Pharisee who was entertaining Jesus made a silent protest against what Jesus was allowing the woman to do. He said, in his heart, "If this man were a prophet, he would have known who and what manner of woman this is, that toucheth him, for she is a great sinner." Then Jesus used a beautiful illustration, carrying convincing logic and powerful, convincing argument. He said, "There was a certain creditor who had two debtors. One owed him five hundred pence and the other fifty pence and when they had nothing to pay he frankly forgave them both. "Tell me," said Jesus to Simon, "which of them will love him most?" Simon said, "I suppose that he to whom he forgave most." Jesus said, "Thou hast rightly judged"; and then Jesus took up the case of this woman who with her tears had washed his feet and wiped them with the hairs of her head, how she had constantly poured out upon his feet the kisses of her penitent love and how she anointed his feet with precious ointment; and then he said, "Wherefore, I say unto thee, her sins which are many are forgiven, for she loveth much; but to whom little is forgiven the same loveth little." And he said unto her, "Thy sins are forgiven."

ENCOURAGEMENTS FROM THIS STORY

From this case and others in the ministry of Jesus where he healed and saved the worst sort of sinners, come with boundless joy the following encouragements to a lost world.

1. Jesus is the friend of the worst of sinners. No man can get so far into sin that Jesus will not in his affectionate regard go after him and love him and seek to win him back to the highest and best. This story ought to embolden all Christian workers to go out into the highways and hedges and down into the sinful trenches of the worst of life after the drunkards, the whoremongers, the harlots, the

murderers, the thieves, the blasphemers, and all sorts of outcasts and willing victims of the worst of sin, those who are enthralled and incarcerated by sin's awful captivating power. The Christian world delights to honor the Salvation Army for their wonderful work in rescuing the outcasts in our cities, because they have followed the example of Christ in this sort of thing. The churches of Jesus Christ have too long neglected this down-and-out class whose salvation occupied such an important place in the ministry of Christ.

I think all of our theological seminaries should have a spiritual clinic in the worst places in our cities and all the ministerial students should have opportunity to do personal and missionary work among the down-and-outs in these vile places. It will in every way be enriching to the lives of the ministry. It will give them fresh experience in dealing with the worst of sin and many observations of the power of the gospel to save the worst of men and it will create in their hearts the evangelistic spirit, affecting their whole ministry wherever afterwards they go on gospel errands.

2. This story tells in unmistakable language that Jesus Christ can and does and will save the vilest of sinners. It is a most beautiful example of his power to save and of his willingness to save. How many times this story has heartened my ministry as I have faced fallen women and fallen men. It has emboldened my faith and encouraged my effort to preach a saving and dynamic gospel.

Some time ago a very wicked man came down the aisle in a great meeting. As he came the pastor said, "This is the worst man, probably, in a hundred miles of this place." As he took me by the hand, he said, "Is it true that Jesus can save a vile sinner?" I remembered how Jesus had saved the worst of sinners in his earthly ministry and I said, with great assurance in my heart, "Yes, he can save the worst of

men if they will but put their faith and trust in him." The man gladly caught faith from the conviction in my own heart and the work of the Divine Spirit in his and accepted and confessed Christ as his Savior and began life anew in the righteousness of God. But a few days ago in a morning service in a great meeting three men, all grown and hardened in sin, came at the same time to the front seat. To tell the story of their sins would be but to mention the vilest deeds, through accumulated years, of which man can be guilty; and, yet, how when under conviction and humbled by the Spirit and gospel of Christ they gave themselves over and publicly surrendered to him. I could recount scores and scores of cases like this of both men and women where I have seen Christ save the hardest and vilest among the sinners of this earth. I am thinking now of a ninety year old atheist. He said he had denied the existence of God and of Christ, the inspiration of the Bible, the genuineness of Christianity, for more than seventy years. He was a great surgeon, very popular, and had had a wide practice in his profession. Everywhere he had gone he had sown the seeds of atheism; but on one afternoon in a gracious demonstration of God's power, the first time in his life, he "came under" to Jesus Christ and offered the dregs of the cup of life to this same Savior who saved the worst of women as recorded in this story, and joy came to him, and peace; and the remaining years he had were spent in the praise and service of him whom he had rejected all his life. The records of the past are glorious and the records of heaven are luminous with the power of Christ in saving the very worst of men and women.

3. This story exemplifies the fact that Christ accepts gifts from sinners when their motive is for his blessing in salvation. Jesus knew that the humble and grateful service of this woman in washing his feet with her tears and drying them with her hair,

in the kisses and anointing oil which she poured out on his feet and head, were but evidences of her sincerity and her desire to be saved from her sins. What a wonderful compliment to this man Jesus that the worst of men and women in his day flocked to him, fell at his feet, and offered him the tears of their penitent hearts and then surrendered their lives to him in beautiful devotion. Christ does accept the gifts of sinners and hears their prayers if these gifts and prayers are looking toward their personal salvation.

4. Jesus here opens the door of hope for all the outcasts of the world and gives them assurance of his glad welcome to the loving arms of his saving power. Some one has said that Jesus saved one dying thief in order that the worst may not despair, but only one in order that sinners may not presume. Jesus has left ajar the door of mercy and opened wide the gates of his love and the arms of his power to the vilest and most iniquitous the world around.

5. He sets here an example to world winners everywhere as to how we ought to win the outcasts. It is not good for churches, even in wealthy and educated environment, to shut the door of hope to the vilest of sinners. It is best that all of our churches should live the simple life and not allow ceremonialism or ritualism or cultured environment or the luxuries of wealth to bar or block the worst of sinners from finding welcome at the altar of redemption. Jesus certainly meant to put here and there in his ministry these examples of his saving power with the vilest and worst men and women in order to teach Christianity and his churches the evangelistic spirit for the outcasts and the down-and-outs. It should be the effort of the movements in Christianity to hold the forces of our churches close to the very heart of a lost, sinning world, as the heart of Jesus certainly was in his earthly ministry.

CHAPTER X

Evangelism by Spiritual Radio

A great many pulpits in this day have radio connection with the outside world and from Sunday to Sunday are sending out glorious messages of the truth to a wide range of listeners. There are many records of cases where men and women have been greatly influenced for salvation or service in Christ's kingdom by messages heard from afar. If all the records of these cases, in the brief years just past since the radio has become so powerful, were written in a book it would make indeed a thrilling story. The Christian forces of the world should rejoice at the great opportunities offered to the gospel through this new discovery, when the voice of man is carried afar and where preachers can preach to audiences far beyond the ordinary reach of their voices. It may be a strained interpretation to classify the cases where Jesus saved men or healed them at long distance as cases similar to the use of the radio to-day; but, since the difference is not so great, it is believed by this author that it is not an overstrained interpretation.

There are three noble cases in the ministry of Jesus where his power was exercised at a considerable distance from the people affected. Let us look at these cases.

1. The nobleman's son, as recorded in John 4:46-54. This is the record of Christ's second miracle. He was at Cana in Galilee. This courtier to the Roman court had a sick son at Capernaum, some eight or twelve miles away. The father approached Jesus and asked him to come down to Capernaum

and heal his son who was sick of fever. There was such faith, sincerity and earnestness in the heart and expression of this father that the heart of Jesus was touched. He immediately spoke the word and told the father that his son was healed. He went on home and his servants notified him that his son was healed and, upon investigation, found that it was at the very time the day before when Jesus spoke the word. And it is said the nobleman himself and his whole house believed. Here was a case of healing at long distance by the power of Christ, based on the faith of the father; and this gracious act resulted in the personal salvation of the father and his whole house. This is a case somewhat similar to one which happened recently.

A great gospel preacher was preaching in his church in Texas. He had radio connection with the outside world. In Kansas City, Missouri, more than 600 miles away, a very sick boy who was unsaved was listening in from his sick bed in the hospital. The gospel carried over wireless these hundreds of miles reached the heart of the sick boy. He immediately wired that he had trusted Christ and had taken him as his personal Savior. The word comes that the boy was not only saved but got well.

2. The centurion's servant. The centurion, who was a Roman officer and lived in Capernaum, was not a Jew but was a friend of the Jews. He built a synagogue, a gift to the Jews, doubtless the one whose ruins can be seen at the site of ancient Capernaum to-day. He was highly recommended by the Jews as a worthy man. He was a very humble man. He asked Jesus to come and heal his sick, palsied servant. At the same time he said he was unworthy for such as Jesus to come into his home. And he had such faith that Christ could but speak the word and the disease would flee and his servant would be healed. His faith touched the heart of Jesus and Jesus said he had not found such faith, even among

the Israelites. The servant was healed. The record does not say that the centurion was saved but he doubtless was. Surely a deep impression was made on him by Christ; and it is to be hoped that he, too, like the nobleman and his family, trusted in the Lord Jesus Christ as personal Savior.

3. The daughter of the Syrophœnician woman. The wonderful story of the deliverance from the power of sin on the part of Christ, as recorded in Matthew 15:21-28, is one of the most charming stories in the Word of God. The Syrophœnician mother, a country woman, living far from the centers of religion and government, evidently had heard of the wonder-working of Jesus Christ and how he and his disciples were in that section both for rest and private instruction and training. She showed one of the most wonderful cases of personal faith in the power of Christ anywhere recorded in God's story of his Son. She had to overcome many difficulties. The disciples discouraged her. Jesus was at first silent to her appeal and then seemingly very harsh in his rebuff, telling her that he had not come to her sort and that it was not right to take the bread of the children and give to the dogs. Otherwise, he seems to have tried to drive her away and discourage her. Yet she so pressed her suit that finally it even conquered him and she won her case; and her daughter, being grievously vexed of the devil, was delivered from the power of sin while she was yonder, probably far distant in her country home. The probabilities are that both the mother and the daughter were saved from their sins and were really after this disciples of Jesus Christ. I say this is probable. There is no direct proof that this was a case of personal salvation, though there is strong circumstantial evidence that that is true.

SOME RADIO LESSONS

There are a number of important things which we can satisfy our hearts with from these three cases.

1. Christ's aim in all his miracles of healing was benevolent and evangelistic. His healing power was meant to be a demonstration of his saving power.

2. At least in one of these cases the result was salvation to the home of the family blessed by the healing miracle. The nobleman and his family trusted Christ as personal Savior and became his disciples.

3. In the case of the mother, we see a marvelous demonstration of evangelistic faith. Jesus said, "Oh, woman, great is thy faith. Be it unto thee as thou wilt." There is no telling in the history of the world how many lost girls and boys have been saved by the faith of some mother like this Syrophœnician woman. I doubt not that my mother's faith had much to do with my salvation.

4. In the case of the centurion, Jesus said he had seen no such faith, even in Israel, as was exercised by this Gentile Roman officer. All of these are cases of remarkable faith and they were all Gentiles rather than Jews, as seems evident from the record; and it is doubtless true that salvation resulted from all. All of Christ's miracles were evidently given as attestations of the gospel and of Christ's deity and they often resulted in the salvation of the lost.

5. In all cases Jesus was absent from the scene of the sick. It shows that his power was not limited to his own immediate presence; and we are to thank God that this is true to-day.

THE USE OF THE RADIO

The gospel ministry can find great advantage in a wide use of the radio. Many people can be reached who do not go to church, especially the shut-ins, the aged and the sick. These cases in the ministry of Christ prove to us that the gospel has power to save just as much when far distant from the preacher's voice as when near. The gospel possibilities of the radio are unspeakable. The future may hold greater opportunities still for the gospel ministry along this line. The Christian workers need to pray for the large, scattered radio audience of those preachers who have the privilege now of preaching over the radio. The telephone, the telegraph and radio should be utilized by our gospel agencies as a great evangelizing force. I have had the privilege of leading a number of people to Christ over the telephone and have sent some telegrams which resulted in the salvation of men. My hope and prayer is that God will more widely use these new gospel-carrying discoveries to the glory of his name and to the salvation of lost men.

CHAPTER XI

Soul-winning in a Cemetery

Jesus is on the east side of the Jordan among the ten cities of the plains in the country of the Gadarenes, a mountainous but beautiful country. He is preaching and teaching and performing miracles, and one day going from place to place there appeared to him a mad giant. Mark in the fifth chapter from the 1st to the 21st verse and Luke in the eighth chapter, 26-40 tell the story of how Christ conquered this mad man who had been living in the tombs. It seemed that they had chained him and incarcerated him; and, yet, so mighty was his muscle, and so uncontrollable his will, that he broke loose from all the manacles with which they had tried to bind him. He was what they called in that day demon-possessed and the incident in this story reveals how dangerous a man he was and how full of sin and how mastered by the devil. The devil has manifested his influence over men in different ways in different ages and yet sin is sin and has a tremendous hold on many of the best of men and all the worst of men. In Christ's day he met and healed many men and women possessed of demons. This Gadarene demoniac is a typical case. One cannot be sure that what Jesus did to this man and the others who were possessed of demons was what we would call salvation and regeneration to-day. In most cases their minds were affected and they were maniacs. Jesus gave them back their right mind. I judge in all cases they were lost and unsaved as to their souls. The conduct of this man and of other maniacs healed by Christ would indicate that he effected the salvation of their souls in that they followed him in the way and de-

lighted to associate with him and in some cases made good servants and disciples. We can certainly say that in this case this man was delivered from the power of the devil and that is one phase of regeneration. Jesus did not use the same method with this man that he did with Nicodemus nor the same that he used with the Samaritan woman nor with Levi nor Philip nor blind Bartimæus. His method in this case was different from the others and yet his power was the same. So, it might be profitable to us to study this man and Christ's method in delivering him from the power of sin, as a type of the sinner who to-day is mad with sin. A look at this man shows that he was a hard case, physically very strong. He did not seem to be vicious, as far as others were concerned, unless the fact that the people had chained him was evidence of the violence of his conduct. He lived in the mountains and in the cemeteries. It seemed that he not only broke himself loose from the fetters, but that he cut himself. He was his own enemy as well as the enemy of society. Let us look at

CHRIST'S METHOD

1. It seemed that Jesus was not afraid of the man. Jesus has never shown any fright at sin nor a fear of its power. He has never met the devil or any of his adversaries that he did not defeat him. Christ is not a timorous Savior. He is the "lion of the tribe of Judah."

2. When the man approached Jesus, or he approached the man, Jesus exercised divine authority and commanded the devils to come out of him. This shows that Jesus had and has conquering power over sin and all of its emissaries; and these devils obeyed this heavenly authority. There was boldness in the approach of Christ. Boldness in dealing with some people who go to the extremes of sin is

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a very effective weapon. You have got to shock some men with authority and the soul-winner should be so armed with the truth of God and so profoundly convinced that he is the ambassador and messenger of divine authority that when he meets these cases he can speak with boldness and conviction. There was no force in Christ's manner. He had no chains. He had no committee from any of the cities of the plains armed with civil or military authority but he spoke with a higher authority, that of God himself.

3. Christ's authoritative word was backed by the power of a dominant love and this the demoniac evidently saw and recognized. This has ever been Christ's supreme instrument in breaking the shackles of sin. Jesus was never harsh nor cruel with plain outspoken sinners, not even with this demoniac. He was harsh and used cutting words against hypocrites, those who feigned and cloaked themselves in the robes of ecclesiastical or prideful righteousness, and had within their hearts "dead men's bones and uncleanness." But with sinners out and out Jesus showed every power of love as he did in this case.

4. Will you notice that Jesus made a distinction between the demoniac and the demons who possessed this man. Christ first dealt with the demons. He had a legion, something like two thousand, in him. I think I have seen men and women in this day that had quite as many. Jesus first dealt with sin which had mastered this man and commanded that they come out and give possession to the heart and brain of this mad man. And then he dealt with the man himself. This case clearly shows that sin is not a principle, merely, that it is a personality and that the devil is the devil and he has a great many helpers in the form of demons; but, thank God, this story shows that Jesus had power over them all. It is to be noted that these

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devils recognized Jesus as the son of God. That was ever so with the devil and his emissaries. It is said that the devils believed and trembled. All the spirit world, whether of good angels or bad ones, whether the princes of the air or of old Satan himself, they all know that Jesus is God's Christ and is his only divine Son, very God of very God. They have a right to know because they have been meeting his omnipotent power through all the cycles of the past. There are two lines of results to the exorcisms which Jesus here pronounced. One line is the effects on the man himself. It is said he was clothed and in his right mind and desired to follow Jesus. That is exactly the experience I had when I trusted Christ. I have seen many a hard sinner affected just like this. I am thinking of a man now who was a drunkard, very artful and skillful in sin. His wife was a saved woman who for years had been beaten down and embarrassed by her overmastering, cruel husband. His wife brought the children, in his absence once, to a revival meeting. When he came home he was enraged. He would not let them have the horse and carriage to go to church. He told them if they went again he would either leave home or whip every one of them. But the love the woman had for the Savior got possession of her and she said, "I am going to take the children, if I have to walk and if I have to live in widowhood the rest of my days." He said, "Then, if you go I will whip the preacher and run him out of this community." His wife said, "That is your responsibility and that is a game that two can play at." She said, "My prayer is that the gospel of Christ may conquer your life," and she walked with the children that day three miles to church. God's power was on the preacher. The news spread that this man was going to whip the preacher. Instead of that enraging the people to the defense of the preacher, the preacher led them in constant agonizing prayer for

the salvation of this big, enraged sinner. Towards the close of the service that morning the congregation under the tabernacle saw this man ride up and hitch his horse and come and sit under the edge of the tabernacle. It did not frighten the preacher, but it caused him and the congregation to pray more intently and caused him, the preacher, to preach more powerfully the saving gospel of Christ. The sermon went on; the service deepened; the preacher watched the big sinner. God was present in convicting power. The result of the whole matter was that this enraged man was the first one to take the preacher's hand seeking Christ. Some two or three hundred devout, God-fearing, soul-loving Christians gathered about him in the altar of the church and their prayers prevailed and such a scene as would gladden the hearts of the angels transpired in that church altar that day. He was not only saved and joined the church but the family was saved and others were saved. Jesus has power to forgive the sins of men, even the hardest men. Like the Gadarene sinner, this man was clothed and in his right mind and not only desired to, but did, follow Jesus in the way.

There was another result which stands out preeminent in the case of this man. When Jesus refused to let him go with him in his soul-winning campaign he sent him back to his own people who had known of him as a mad man, to tell what wondrous things the Lord had done for him. And he did, and Jesus afterwards followed the testimony and many were saved and the man himself became an evangelist. Before he was powerful in a cemetery, following sin; now he was more powerful in the cities and countrysides following Jesus Christ.

5. Then there was a result to the devils themselves. They first asked Jesus not to send them to the pit. Just what this means, I am sure I do not know. It has been interpreted that their request

was that Christ should not send them back to hell. Whether this be true or not, what a tremendous sermon it preaches to lost men. The devils themselves do not want to go to the place of eternal torment. Why should men live so that the inevitable consequences of their lives will carry them to hell? Then, they asked that Jesus might let them go into the swine, which he did; and, to show the destructive power of sin, they at once caused the swine to destroy themselves in the sea. Sin is suicidal and destructive. If a hog possessed of the devil will destroy himself, why should men follow the devil and be led to their own moral and eternal suicide by the power of this enemy of their destiny?

6. Then, there was the result to the people who owned the swine. They came out in a body and waited on the Savior and asked him to leave their coasts. This is not the last time men have joined in trying to rid the country of the influences of Jesus Christ. This was a characteristic method of the devils that were in the saloon business and the adversaries and co-partners of the saloon men. They have tried many times to drive preachers and other ardent workers against their nefarious business out of the country. The fact is, it is a characteristic of sin. It tries to defeat and dethrone and drive out of the business all those personalities and agencies of Christ who try to bring Christ in dominant mastery into a community. This whole story illustrates the diabolism of sin. It runs men mad. It seeks to dethrone their reason and to damn their souls. It will ruin property and destroy all the sacred things of life in order to carry out its hellish purpose.

EVANGELISM AT FUNERALS

It may be a little far-fetched and over-spiritualizing this incident to draw from it the following

exhortation. It certainly is suggestive at least. It is a very delicate thing to do, but a very important thing for every soul-winner, especially the ministry, at funerals to capitalize on the tender and heart-breaking scenes about death and use them for the salvation of the lost and the calling of the wandering saved back to duty. At a funeral is a fine place to preach the saving gospel and to point with power the lessons which God is trying to preach to those who would not otherwise hear. Crape on the door is God's message to the lost. The very cerements of death, the coffin, the white gloves of the pall bearers, the black veil of mourning, the piles of flowers representing esteem and love, the open grave, and the mound left by loved ones when they turn away and leave the body in the ground, even the monuments in our cemeteries, are all God's messages to us about the certainty of death and the brevity of life. These all speak of the insecurities that environ us. I have made a practice through my long ministry to delicately and in a tender, shepherding way, seek to turn a funeral to the salvation of the lost or the reclamation of the drifting. I do this with marriages when the wedding bells are chiming, or at funerals when the muffled, broken sobs and the falling tears indicate the presence of death.

I am thinking now of a case. A mother died. She left two noble boys, neither one Christians. The father was a devout Christian. These boys were wayward and hard and would not heed the mother's warnings while she lived; but they sat on the wicker seat at the open grave as I preached the tender gospel about their mother. I spoke of her beautiful life, of her deathless influence, and of the Christ that made her what she was; and I said, "Here is the father and husband and here are the three beautiful daughters who will all some day meet this mother in that land where there is no death"; and then I turned and said, "Boys, you have not this hope.

You would not hear your mother as she prayed and plead with you while she lived. I beg you here and now to listen to this message that comes from her silent lips and trust the Savior who has taken her home and who with the tenderest knock of his nail-riven hands pleads for you this morning to give your heart to Jesus." The message was God's message. It was spoken not in rebuke but in tear-stained compassion. I shall never forget how the big boy, the older one, deliberately got up and took my hand and said, "Sir, I promise you now, I promise my father, my sisters, I speak the word in these dead ears of my mother, that I do now give my heart to the Savior who gave me my mother." His voice was not silenced until his brother, just as wicked as he, followed and said, "I, too, trust my Savior and give my life to God." They were twins in the kingdom that day. One was older than the other at their first birth but they were the same age in their second birth. I watched those boys for years afterwards. They joined the church and lived for God. I believe that I did right; and at many other times in my life I have seen Christ come into the cemeteries like he did in far-away Gadara and speak the authoritative word and deliver men's souls from the power of sin, and they went home from the funeral clothed and in their right mind and followed Jesus in the way.

Soul-winner, preacher, Paul says, "All things are yours," whether death or life or what not. Let us use and utilize every opportunity to impress lost men with the fact that "Jesus hath power on earth to forgive sins."

CHAPTER XII

Jesus Meets a Rich Ruler and Fails

In Matthew 19:16-25, Mark 10:17-27 and Luke 18:18-25, Jesus meets the problem of wealth as a hindrance to salvation. He had met before the moralist and won him and had met other extreme cases of sin, both men and women, and found a spiritual response in faith and confession; but here, when he meets sin covered and protected by wealth, the love of money, he finds the heart so encased and enthroned that he finds it very difficult to win his way with light and salvation. The love of money is one of the most difficult hindrances in the way of the gospel of Christ. When this incident happened with the rich young ruler Jesus was in Perea across the Jordan in the midst of a busy ministry. The disciples had just brought to Jesus some children and he showed his charming, beautiful attitude toward them in blessing them. What a beautiful incident. Then, there comes to him this rich young man.

A LOOK AT THE MAN

There are several things you can say about him.

1. He was young, probably in the very bloom of youth, with ambition, physical and intellectual strength, coursing through his veins. This is a fine time for Jesus to meet a man, when he is young. It is a time he likes to meet men, before the evil days come and before his heart has formed habits of infidelity and his life is incrusted in a case of fixed habit or immorality and has become hardened against the appeals of grace.

2. He was rich. He had doubtless inherited riches. He may have been frugal, industrious, economical and saving. He may have made the money himself.

3. He had position. He was a ruler. He may have also inherited a position or may have attained it through the power of his wealth or the friends his wealth had given him. He may have purchased it from the government. He had a responsible position.

These three things—youth, wealth and position—were valuable possessions and tremendous responsibilities upon this young man.

4. He evidently was a man of high morals because he said he had kept the commandments from his youth up. One who in that day or in this has kept even in a legalistic way the commandments set up by God through Moses would have a reasonably exemplary life. This last moral attainment added responsibility to the other three things we have said about him.

5. He was seeking eternal life. He recognized the fact of immortality and desired life beyond the grave; and he came to Christ as a great spiritual teacher. He had evidently heard of the marvelous ministry of Jesus, his miracle-performing power, his high standard of spiritual truth, his great teachings. He had probably been on the edge of the crowds where Jesus had spoken and was emboldened by his wonderful personality to approach him and make this inquiry.

6. He was a seeker after truth and came to Jesus for that truth. His knowledge of the Old Bible and the traditions about it had probably caused him to be one who expected the Messiah and had set up in his deep inmost soul a hunger for the deeper, more glorious spiritual truths.

7. The fact that he had kept the ten commandments from his youth up was evidence that he was

reared in a devout Jewish home and had been taught in the synagogues and was filled with the Messianic hope. So far, there is no reflection on this young man. All that is said about him thus far is commendable.

8. This case shows that he was evidently enamored of wealth. He had learned the love of acquisition and possession. Gold had put its gild on his heart and had become to him his most valuable possession. This, so far, is the only bad coloring in the picture of this rich young ruler's life. It is a bad thing when a man regards money as the best of possessions. There are many things better than money—virtue, honor, integrity, a good name, the interests of the soul, the power of influence—godly and uplifting. These and other things are above riches and rubies.

Now, this is the personality Jesus had to deal with.

HOW JESUS HANDLED HIM

It is very interesting to study Jesus facing the individuals and groups of individuals and to see his attitude, what he said, what he did and what the individuals did after they met Jesus.

1. Christ's attitude was that of great courtesy and gentlemanliness. He answered his questions in a courteous way and very kindly treated him. This was a characteristic of Jesus. You would never see him gruff nor unkind. He was in the midst of a very busy, crowded life and he always acted in a composed and gentlemanly way to the people who sincerely sought light and truth.

2. Jesus probed deep into his character, heart and conduct when he spoke his attitude toward this young man and his question, "What shall I do to inherit eternal life?" He had probably inherited his wealth and his position. He seemed to think also

that he could inherit eternal life. Jesus soon showed that eternal life is not a matter of inheritance. And it is not a matter of possession on the basis of moral conduct.

3. In response to Christ's question, the young man revealed, evidently, that his life was a good, moral life, and that his dependence was on his morality, his conformity to a creed of morals. Jesus did not accuse him of sin. He probed deep into his heart to find his attitude toward the saving elements in eternal life and towards his possessions.

4. Jesus in his second reply probably struck a tender spot in the young man's heart, his love for riches. The young man was moral, enough to keep the commandments, but was unwilling to part with his gold.

5. When the rich young ruler faced, under the probing of Jesus, the real question, God or mammon, Christ or gold, he was unwilling to pay the price. As long as he thought salvation would issue from his keeping the commandments and would come as an inheritance of morality, he was willing to take it; but when it came to separating from his money and spending his life in benevolence and his possessions in doing good, he found the price too heavy. Jesus uncovered an idol of gold hidden away in the heart of this young man. He had been paying sacrifices to that idol. The love of this idol had brought him pleasure and friends and position and he was enabled to satisfy his esthetic nature and enjoy the world; and when it came to giving up the thing that had given him, and would afford him further pleasure, friends and power, he was unwilling to do what Jesus wanted him to do. And, hence, he went away from his only opportunity for life eternal a lost man because he loved gold more than his own soul. The enjoyment of riches, position, pleasure and power for a season was worth more to him than

the riches of eternal life. Hence, he gave up his only chance to find and possess true riches.

WHY JESUS FAILED

This is not the only case where Jesus failed. He failed at Nazareth in his attempted ministry there because of the unbelief of his homefolks, the people with whom he was reared. In the case of this young man he failed for that and other reasons. The cause of the failure, of course, was not in Christ. He exercised his human and divine persuasion on this young man. Jesus has never compelled anybody to be saved. He has willed that he will not force men into heaven. He puts in the human heart the whole program of redemption on the voluntary principle and hangs the destinies of men on the pivot of their own will. Some have thought that Jesus in this case at least leaned toward a plan of salvation by works when he told this young man what he did. There were three things in Christ's program for the young man.

1. He must keep the commandments. In this Jesus tested his love for his sins and his willingness to live in righteousness.

2. He told him to go and sell his possessions and distribute them benevolently among the poor. This tested the young man's affections for his possessions and went to the very heart of his love.

3. He told him to "Follow me," that is, to "Come and fall in with me, accept my teachings, join me in my attitude toward sin, that is, the attitude of repudiation and separation. Join me in faith in my Messiahship as the Son of God, and join me," says Jesus, "in spiritual, missionary and evangelistic labors, the great task of winning men and building souls into the Kingdom of God." When you look at this whole program of Christ, you will clearly see

that it was not a plan of salvation by works, but that it was a plan of salvation by faith in Christ's Messiahship, issuing in morality and liberality, a life of love and service. Now, why did Jesus fail with this young man? I say the failure is not in Jesus, but in the young man. The young man failed to properly evaluate riches in earthly wealth and riches in heavenly wealth. He was unable to see the difference between the gold in his pocket and the gold in his soul. Rowland Hill, the great English preacher, met face to face a very rich man and preached to him Christ and him crucified. The rich man was very much interested, but seemed to be blind to everything the powerful preacher said. He pressed the acceptance of Christ on him. The man kept saying, "I cannot see it. I do not understand it." Rowland Hill took out of his pocket a pencil and paper and wrote on it the word 'Christ' and held it up to the rich man and said, "Do you see that word 'Christ'?" "Yes," said the rich man. Then the preacher took from his pocket an English gold coin and put it over the word "Christ" which he had written on the paper and held it up to the rich man and said, "Do you see the word 'Christ' now?" He said, "No." "Why," said the preacher. "Because," said the rich sinner, "the gold is in the way." The preacher said, "That is the trouble with your soul. You cannot see Christ because of your love of riches." That is the trouble with the rich young ruler and is the trouble with many other cases.

This young man failed to see what money was made for. He was interested in its accumulation and possession. Jesus told him that its true value was in the service it could render by its distribution. This young man followed Mammon to hell. The selfish acquisition of money, the sordid possession of money, the self-centered hoarding of money, cankers the soul, involves destiny, pushes out Christ and courts eternal destruction. Money acquired unselfishly and distributed benevolently will enrich

the soul and lay up treasures in the eternal vaults of heaven. Money loved as god will put all of God out of the heart. Money used for God will fill the life with the blessings of God. This young man failed to see these deeper truths and followed his riches into an eternity of darkness.

JESUS AND THE RICH FOOL

One of the most significant messages of Jesus Christ is his parable in Luke 12:16-21 and his comment on the power of wealth in Matthew 19:23-27. Since these two messages have relation to salvation and riches in Christ's evangelistic program it is well for us here to look at their spiritual value. In this parable we see a rich farmer, prosperous because of the blessings of God. God had given the soil, the sunshine, the rain, and had given the man strength to cultivate the soil and had given to the seed which he had given the farmer its fructifying power; and consequently power in abundance had come to him. He was a prudent man and had made provision to house and protect from the weather and preserve for future use the wonderful crop God had given him. It was not against him that he wanted to build larger barns. It was but evidence of his progressiveness and his prudence. His mistake was when he thought that the goods which he had stored away would satisfy and feed his soul and that life consisted in indulgence in the possession of pleasure, luxury and high-living and in all this forgetting God. He left out of his calculation the great present fact of death. When he was deceived as to the value of possessions and their spiritual enrichment to him, God stepped in and death fell on him and all of his possessions passed into the hands of others. This is why Jesus says that, "A rich man shall hardly enter into the kingdom of God. It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of

God." This is why he counsels man to lay up treasures in heaven where moth and rust will not destroy and where thieves cannot break through and steal. This is why he urges us to become rich towards God and possess the true riches. He would not have us to allow our possessions to get in the way of our souls nor to mar our service nor to canker our crowns nor to involve our destinies. Nicodemus loved his learning; the Samaritan woman loved her sins; but Jesus won them. The rich young ruler loved his gold and went away sorrowful; and this is why Jesus concluded that it is so difficult for those who possess riches to find the light and the life in Christ.

HOW CAN WE WIN THE RICH?

I would make some suggestions which in some cases may help.

1. Cultivate them. Show that you are interested in them. Bring them under spiritual influences.

2. Approach them on the blind side, not deceptively, of course, but tactfully and wisely.

3. Find the key to the soul. Sometimes you can do this by interesting them in some semi-religious, benevolent enterprise and get in with them in spending their money for the good of humanity.

4. Get hold of those who are near to them, their children. You may win them through their love of the ones they love. Do not compromise with them. When you have opportunity, preach the plain truth to them. They are just like other sinners, but encased and environed with strong and enduring ties. You will not win their confidence by imposing on them nor compromising with them nor seeming to be after their money. Your interest must go beyond the utilization of their money for the glory of God. You must show a spiritual interest in them. The rich are very difficult to win. Prayer and the power of God will lead the way.

CHAPTER XIII

Roadside Evangelism

In Luke the 18th and 19th chapters, at the close of the one and at the beginning of the other, we have two remarkable cases of where Jesus won men. They were both just outside Jericho. The one he found as he entered the city and the other as he left the city. One of them was rich and well, the other was blind and poor. The names of both are given—Zacchæus the curious sinner, Bartimæus the blind sinner.

Some years ago I visited Jericho. It is in the Jordan Valley. It is an historical place. As I stood near the torn-down walls and looked over the barren waste, memories, thick and fast, crowded into my soul. I could see the mountains of Moab, with lonely Nebo towering towards heaven; and I remembered that it was the burial ground of Moses. I could see the Jordan Valley, the ford of the Jordan where Joshua led the victorious hosts of Israel out of their long period of desert life, across into the triumphs and glories of Palestine; and I thanked God for the victories of faith. At my feet was the flowing Fountain of Elisha and I remembered God's miraculous power in sweetening the waters by the power of the prophet. The beautiful oasis caused from the flowing Fountain of Elisha was the only beauty spot in all this barren waste of sand and death. There were, I judge, a thousand acres full of flowers and fruits and birds and smiling prosperity; all else is desert drouth, desolation and death. At the time of Jesus, Jericho was probably larger than it is now and more prosperous. As Jesus and his disciples were going up to Jerusalem it seems that

a crowd was following him as he entered Jericho and by the roadside there sat a blind beggar.

JESUS AND BARTIMÆUS

Nowhere in the Scripture is there a more thrilling description of the sinner, no more touching spiritual photograph of the needs and condition of every man out of Christ, and no more vivid picture of the terms and plan of salvation. Let us look at this immortal case.

1. This man was sitting by the wayside as Jesus passed by and this is the picture of lost men everywhere on the roadside of life. Men are plying their trades, consuming their energies, preoccupied with matters of lesser importance than their salvation, while Jesus passes by. With some he passes by many times, with others only once. It is probable that this blind beggar never before sat on the roadside where Jesus passed. He probably took his first opportunity to give himself to Christ and be saved by him.

2. He was blind. He had double blindness—physical and spiritual. Ordinary men just have the blindness in their spiritual eyes; but this man's physical blindness is the picture of spiritual blindness. Every sinner is without spiritual vision. He cannot see God, nor understand his revealed truth. He does not see spiritual values, nor know where to put spiritual emphasis. His soul is darkened and windowless; and out of the blind sockets of his soul-eyes he comes begging to Christ for light and life. Man cannot understand spiritual things because he is carnally minded. He must have the eye-salve of the truth to anoint his eyes that they may be opened in order that he may see his lost condition, the Savior who is passing by, and the spiritual light he offers in his love and power.

3. This man was a beggar. He was utterly de-

pendent on others, on outside help for his physical life, as well as spiritual light. So is every lost man. If he is ever saved he must come to be a beggar. If he comes prideful and self-dependent and self-sufficient, he will not find a yielding Christ. If he comes dependent on Christ, begging for mercy and leaning hard on the arms of the everlasting Savior, there is a chance for him to be saved. Jesus gives a picture of the two approaches to God in the parable of the Pharisee and the Publican. The Pharisee came in selfish independence and boastful morality. He told God as he prayed "unto himself" that he was better than other men; he tithed and fasted and kept the law and did not do many things that the poor Publican did. The Publican came into the temple to pray "unto God" and not unto himself. He had his head down, in evidence of humility. He smote himself upon the breast, seeking to locate the source of his trouble, conviction for sin in his own heart. And when he prayed he prayed "unto God" and mercy was his defense and not pride and selfish boasting. "A humble and a contrite heart" is the one that pleases God. "All of our righteousnesses are but filthy rags in God's sight."

4. This blind beggar had one cry and that was "Have mercy on me." He uttered it time and time again and this should be the cry of every lost man. We should not come to claim justice and our deserts at God's hand. It is not justice that we need. Some one has said that "Everything above hell is mercy," "that all men deserve eternal punishment." It is mercy that we need. I was in a prayer-meeting once in which a preacher, whose theology was far from the truth, said in his prayer, "Lord, give us justice." I could not say "Amen" to that prayer. In my heart I said, "No, Lord, do not give me justice; give me mercy. I have no merit to claim. I deserve nothing from thee." This is the cry that stops the passing Jesus and it is probably the only one that will. Let

all men everywhere know that when they approach God in their sins their only hope is the mercy of God. It is true that in the death of Christ for the lost mercy justified justice. Jesus fulfilled and kept the law and was worthy to be our sacrificial Lamb. There is, therefore, in the salvation by the atoning blood of Christ a defense and confirmation of justice; but it is justice bought by another and merited by Jesus and not by the sinner. Our cry in approaching God must be the cry, "Have mercy on me, thou son of David."

5. It is said that the blind man, hearing the call of Jesus, "cast away his garment and arose and came to Jesus." I would not be over-spiritual in interpreting the truth in the Word of God; but this is the picture of what every sinner must do. He must cast away the soiled garments of his unrighteousness when he comes to Christ. "Nothing in my hands I bring; simply to thy cross I cling" is the song-writer's interpretation of a great truth. "All our righteousnesses are but filthy rags" in God's sight and we must cast away any claim or hope in and by them, if we expect the imputed righteousness of Christ. When we come to Jesus we exchange cloaks, casting away the cloak of our soiled self-righteousness and accepting the blood-washed cloak of Christ's imputed righteousness. This act of the sinner in casting away his garment is but a spiritual way of saying he repented of his sins.

6. You will notice in Matthew's description of this incident that Jesus told the disciples to call Bartimæus and they called him. Jesus always tries to use his disciples in leading sinners to Christ. It is our duty to call blind beggars by the roadside of life to Christ as we go with him into the performance of the soul-winning tasks. They said to the blind man, "Be of good comfort: he calleth for thee." The call of Jesus was the breaking of the light, was the only hope of salvation he had; and it was good tid-

ings and a comfort-bearing message. It is true that to-day Jesus passing by is calling for the lost. He is calling by his people, by his providences, by his truth, by his divine Spirit; and God's people should be the voice of Christ calling the lost to him.

7. When the blind man approached Jesus, Jesus said, "What wilt thou that I shall do unto thee?" And in his answer the blind man recognized the Lordship of Jesus and said, "Lord, that I might receive my sight." How many times in my soul-winning experiences I have heard this cry from blind beggars, blind in spiritual vision—"Lord, give me my sight"; and how many times I have seen the Savior take the scales from their eyes and, behold, they saw him in all his royal beauty! This is the prayer of the sinner which Jesus delights to answer. Never in the history of the ages has there been recorded a case of Christ's failure to answer this sincere prayer, "Lord, that I may receive my sight." Immediately he says to all blind beggars, "Receive thy sight: thy faith hath saved thee."

8. We see another condition of salvation here. Not only casting away of the garment of unrighteousness and not only the prayer for mercy and the cry that he might receive his sight, but, best of all, the faith by which he took Jesus in his Lordship, in his divine, spiritual personality and power and appropriated him to his own soul; and when he by faith took Jesus into his soul the omnipotent power of Christ healed his physical sight and opened his spiritual eyes.

9. Here is a glorious result. "Immediately he received his sight and followed Jesus in the way, glorifying God; and when all the people saw it they gave praise unto God." This is as it should be everywhere. When blind beggars are the recipients of the mercy and the saving grace of Christ they should immediately follow Jesus in the way. Here was faith, public profession, public acknowledg-

ment of Jesus and obedience, resulting in service. What a beautiful picture this is of how Jesus saves men to-day and what glorious results follow the implantation and impartation of divine life in their darkened souls.

A LOOK AT JESUS AS HE FACED THIS BLIND BEGGAR-SINNER

The attitude of Christ toward those who are blind spiritually and cry for mercy is beautifully expressed in this wonderful story.

1. Jesus is seen as a passer-by on the roadside of life, looking out for sinners.

2. It is said that Jesus as he heard the cry of the blind man, begging for mercy, stood still. Jesus stopped at the cry of the lost. He always does. He was doubtless tired and crowded with busy tasks on his way to the capital city of Jerusalem. But he was never too tired nor busy to stop all the machinery of his life to listen to the cry and call for mercy.

3. He told the disciples to call the blind man and they passed the word on to the blind man, "Be of good cheer; he calleth for thee." The blind man called for mercy and Jesus called for the blind man.

4. Jesus questions the sinner. He wants the lost man to express his need and when he does Jesus supplies the need and answers the prayer.

5. Jesus immediately acknowledged the blind man's faith, accepted his trust, answered his prayer, and saved him, saved his soul and healed his body.

6. Jesus honored him by allowing him to go with him on his way to Jerusalem. What a beautiful picture this is of the seeking sinner and the seeking Savior.

RICH ZACCHÆUS

In Luke 19:1-10 there is another beautiful illustration of wayside evangelism. It seems that the crowds followed Jesus out of Jericho on his way to Jerusalem. And Zacchæus, being a man low in stature and very anxious to get a good look at Jesus, went on down the road and climbed up a tree and as Jesus passed by Zacchæus got a look at him. Jesus, being on the lookout for sinners, saw this curious man up a tree. It is said that Zacchæus was the chief among the publicans and was rich. He was not ashamed to climb up the tree and make extraordinary effort to see Christ. His curiosity led him to find the light that was in Jesus. It is said that when Jesus came to the place "he looked up and saw him and said unto him, Zacchæus, make haste and come down for to-day I must abide at thy house; and he made haste and came down and received him joyfully." This act of Jesus in going home with Zacchæus, being a publican, caused a murmuring among the people. They said, "Jesus hath gone to be the guest with a man who is a sinner." When Jesus got to his house, Zacchæus said, "Behold, Lord, the half of my goods I give to the poor and if I have taken anything from any man by false accusation, I restore him fourfold." This was evidently the sincere confession of a just and honorable life. He evidently was a man that was trying to live a righteous life, though he was a publican and was classed among the people as a sinner. This can be evidently drawn from the facts in the case, because Jesus said unto him, "This day is salvation come to this house, forsomuch as he also is a son of Abraham." Zacchæus was a Jew. He was trying to live a righteous life and evidently had the Messianic expectancy; and, led by his curiosity, he saw and recognized the Messiah in Jesus and exercised faith in him and Jesus saw this faith and saved him. There follows out of this incident

one of the most glorious scriptures in all the revealed Word of God—Luke 19:10—"For the Son of man is come to seek and to save that which was lost." How grateful I am to know that this personal soul-winning Jesus was and is God's Son, the Messiah of the Jews, the Savior of the world, and is come as a seeker of sinners and as a savior of the lost. I thank God that it was not only true 1900 years ago, but it is true to-day, that "The Son of man *is* come" and is seeking and is saving lost men.

THE SOUL-WINNING MESSAGE IN THESE CASES

There come from these two cases of wayside evangelism in the life of Christ's personal ministry some strong and beautiful messages. Let's look at these.

1. Christ seeks all men alike, the rich, the poor, the blind, the halt, the maimed, the well and the buoyant in life. He is after them all. He regards them all as lost and in need of light and life and Jesus in his early ministry paid no attention to their personalities or preferences or positions, but went after all alike.

2. Jesus is ever on the watch for sinners. He stops by the wayside of life. He saves the blind beggars. He stops on the wayside of life and finds the rich man up a tree and calls him down for salvation. He was in the room one hour with a learned man and saved him. He sat one hour by the well-curb with a scarlet woman and saved her. He hung dying on Calvary's cross and stopped dying to save the thief by his side. Jesus is ever on the watch for sinners.

3. He is ever the same loving, saving friend of all classes and kinds. He had in his early ministry no respect for persons. He saw their need and sought to save them. He has power, both over physical and spiritual blindness. He can save the soul or heal the

body. Thank God, he has power on earth to forgive sin.

4. Here is a great lesson in the use Christ makes of his people. We are to do as the disciples did on the wayside when he bade them call blind Bartimæus. We are the callers of sinners and we should be ready to do this glorious work and carry, as they did, the good message of cheer to all the blind beggars by the wayside of life.

5. Here is a beautiful example of what all the saved should do. The one, blind Bartimæus, with his sight restored and his soul saved, followed Jesus in the way; the other, a rich publican, made a feast for Jesus and opened wide the doors of his house in fellowship and gave Christ glorious hospitality. And this should be the expression of gratitude on the part of men as Christ saves them—a life of service.

6. These two cases are beautiful examples to us as to how we ought to pick up souls as we pass them on the wayside of life. We ought to lead souls to Christ as we travel in any form of earthly transportation. We ought to be constantly on the lookout for souls. We can lead men to Christ in their offices, on the street cars, on the street corners, in railway trains, in automobiles, in the parlors of pleasure, in the homes of the people, out on the roadside, in the highways and hedges. Jesus set a glorious example for us and we should follow that example.

CHAPTER XIV

A Mother's Faith Conquers Jesus

In Matthew 15: 21-28 is one of the most remarkable stories in all the history of Christianity. It is certainly a story of salvation because it is a case where Jesus delivers a girl from the power of the devil through the intercession of a mother full of faith and burdened for her devil-possessed child. It is a most charming illustration of conversion. Jesus had been full of crowded labors and overwhelmed with glorious work in Galilee, Samaria and Judea. It seems that he for a season took his disciples away from the crowd toward the coast of Tyre and Sidon, in a place where he was not so well known, in order to rest and to give the disciples some intensive instruction. It seems to be the one case in which Jesus took a rest and got away from the strenuous labors of his marvelous ministry. His life was the fullest life of unselfish service of which there is record in the annals of time. Night and day he was teaching, performing miracles, winning the lost, doing good among the needy of the world; many of his nights he spent in prayer; and then he filled the days with arduous tasks. And so we find him in the mountains hiding from the crowds and resting and giving instruction of the deepest kind to his disciples. There comes to him a woman who is a Syrophœnician. There is very little said about the woman and her home. It does not say whether she was a widow and what kind of home she lived in, how many other children she had, nor what the condition of life in which she lived. It does say that she had one daughter possessed of the devil and she lived in the coasts where Jesus and the disciples were, and she was greatly

burdened and concerned for her child. It was quite likely that she was a poor woman, struggling to make a living for her child and she had carried the daughter to all the doctors and sought every method known to that land for the deliverance from the power of sin. All her efforts had failed. There is no evidence that she had ever seen Jesus before. She had doubtless heard of him and his marvelous miracle-working power and she left her home and came for this one time with a broken, burdened, mother's heart to seek from Jesus the answer to her prayer. I think the picture shown of this woman gives evidence that she was one of the world's greatest women in the deeper elements of character. She certainly accomplished what few women have ever accomplished. By simple, pure, unadulterated faith she so pressed the battle of her desires to the gates of Christ's power that she won from him the one thing she asked.

A LOOK AT THE WOMAN AND HER DIFFICULTIES

You must remember that this woman lived in a Bibleless age. She had never heard a preacher; she had never seen a church; she had never, probably, looked into the pages of a single Bible. She was probably not familiar with the glorious history of God's dealings with the Jews. She was just an ignorant, hard-working, uncultured, mountain woman, living with her burdens, performing the daily tasks of life; and yet, what a wonderful character she revealed. Look at the difficulties she met, as we study this marvelous story.

1. In view of her modesty and reticence, what a shock this untrained country woman must have had when she approached Jesus, the wonder-worker, and his distinguished apostles. What courage it took! We must remember that it was in an age when woman was a slave, in many countries not allowed to

appear in public nor to have anything to do with the affairs of men except as servants; and yet this brave little woman, facing such embarrassments, pushed her way modestly, courageously into the company of this widely renowned group with their wonderful leader.

2. Another difficulty which this courageous little woman met was the opposition of the disciples. When she approached Jesus and made her appeal for her child the disciples appealed to Jesus and said, "Drive her away: she crieth after us." It seems that the disciples were jealous of this period of rest and private instruction which Jesus was giving to them and they did not want to have the intrusion of some stranger on their monopoly of Christ's time and power. These disciples are not the only people in the world who have wanted to monopolize Jesus. And they sought to drive the woman away. What a tragedy that those who were closest to Jesus should misinterpret him and try to interfere with his great soul-saving, world-wide mission of salvation, instruction and healing.

3. The third and one of the most difficult barriers she met was the silence of Jesus. She asked him to have mercy on her for her daughter was grievously vexed with the devil; and it says that Jesus answered her not a word. Unanswered prayer is one of the greatest difficulties for God's people to bear. There this anxious mother with a burden unbearable stood patiently and endured the silence of Jesus, her only hope of help.

I saw a mother rejoice in the salvation of her son for whose salvation her prayers had been denied twenty-five years, and a wife who had for forty-eight long years prayed for her husband. It took her forty-eight years to get the answer. It is said that George Müller prayed for one man sixty-two years before the answer came. I prayed for the salvation of my brother twelve years and I remember

across the years how difficult it was to bear unanswered prayer.

This woman pursued her case with undaunted faith and courage, even in the face of Christ's silence.

4. Another difficulty she met was a doctrinal trouble raised by Jesus. He said, "I am not sent but unto the lost sheep of the house of Israel." He tried to show her that helping her as a heathen Gentile was out of the reach of his divine purpose. He said, "It is not meet to take the children's bread and give it to the dogs." He was testing her. He was trying her faith. But surely he was hitting heavy blows at her burdened heart when he seemed to interject impassable barriers to her. I have seen people who turned away from Jesus because of doctrinal difficulty. There are some very precious doctrines which are hard for many to understand. Jesus did not mean them for barriers. He meant them for helpers. But even this rebuff, pungent and powerful as it was, did not turn aside the conquering faith of this woman. She came and fell at his feet in worship and said, "Truth, Lord, yet the dogs, the little dogs, ought to be allowed to eat the crumbs that fall from the master's table." It was the supreme answer she gave. All the humility and heart-breaking longing of a mother for her lost child was put into this plea. This was the plea that won. Jesus says, "Oh, woman, great is thy faith: be it unto thee as thou wilt"; and the record is that her daughter was healed and saved from that very moment. She went back home a conqueror.

THE WINNING ELEMENT IN HER CHARACTER

Let us look at this woman and point out, if we can, some of the essentials of victory in her life.

1. She was deeply concerned for the spiritual

welfare of her child. She doubtless toiled day and night to clothe her child, feed her, shelter her and protect her from the evil about her. She was more than concerned for her material well-being. She wanted her to become dispossessed of the power of sin. Oh, that more mothers and fathers were concerned for the salvation of the souls of their children! God will not only hold Christians responsible for food, clothes, shelter, education and the protection of the character of their children, but far more for their spiritual welfare.

2. She carried her trouble to Jesus. She did not know much about it; but she acted on what little knowledge she had and carried her cares and burdens and placed them on him; and this is the place to which the whole world should carry their burdens. Sometimes our sorrows and burdens carry us away from God. This woman's carried her to the Savior.

3. She identified herself with her child's need. She said, "Have mercy on me." She stood in the shoes of her daughter. She got in the breach between God and the need of her child and made an atonement with her own deepest love for the child's salvation.

4. She patiently and persistently met and overcame every difficulty. The rebuff of the disciples, the silence of the Savior, the doctrinal difficulty interposed by him, nothing daunted her. She kept on until she won.

5. She showed all the gospel graces of reverence, worship, modesty and humility. She seemed to see Jesus as God's Messiah and recognized his deity and appropriated his power over sin, his compassion for the lost.

6. She exhibited the topmost faith, even commanding faith. There are several kinds of faith. There is begging faith, walking faith, living faith, conquering faith, taking faith, and commanding faith. She seems to have had what Isaiah speaks of

in 45:11, the faith that commands God. She mastered Jesus. He said to her, "Your faith is so great that I will do whatever you ask. I have the power; you have the faith; I will obey with all my power the demands of your confidence and faith.

EVANGELISTIC LESSONS

This beautiful case of soul-winning is full of messages to the soul-winner.

1. Here is a picture of the diabolism of sin. Sin will enter and control and master a little girl and so influence her that she will break her mother's heart. Sin is no respecter of persons. It will wreck our homes, destroy our character, dig our graves, damn our destiny, and would dethrone God and wreck the universe, if it could.

2. The place to carry all our evangelistic burdens —straight to Jesus. The church house is a good place to which to go. The devoted, compassionate preacher is a good comforter. The Bible is filled with light and consolation and helps to lift our burdens. But we must go beyond the church, beyond the preacher, beyond the Book, to Jesus. He is the final and everlasting source of deliverance and power.

3. Here is the picture of "standing in the breach"—the doctrine of atonement. It is the same doctrine taught in the life of Moses. He stood in the breach between the wrath of God and God's disobedient children. The same doctrine was seen in the life of Abraham when he offered his son, Isaac. The same great doctrine is seen on Calvary where Jesus took the place of others. This woman came in the shoes of her child and cried for mercy on herself.

4. Here is a demonstration of patient persistence in the face of pressing difficulties. This woman stood the tests of faith and character. She per-

severed in the face of overwhelming odds. She crossed her Red Sea, her desert, her swollen Jordan, and took her Jericho and her Ai, by patient, persistent faith.

5. This is a case of encouragement to all who pray and have to face unanswered prayer. The Savior is silent for a season. He tests our faith. He sounds the depths of our sincerity; he measures the limitations of our compassion; he waits to see the price we are willing to pay; but, thank God, he answers. All of Christ's trains run on schedule time, but not the schedule made out by our prayers, but by his plans which are always best for us.

6. Here is a caution to workers. Do not get in the way of a seeking soul. The disciples tried to drive the woman away. We must not try to monopolize Jesus and utilize him for our own highest and richest interests. There is such a thing as selfishness in monopolizing the blessings of God.

7. This is an illustration of the power of faith in absent treatment. This girl was at home. Her mother did not, or could not, bring her to Jesus; but she had such faith that she carried the power of God to her child. There is scarcely in all the literature of the Bible or the records of Christianity a more beautiful and powerful demonstration of the faith of one woman.

8. Here is an illustration of the readiness of Jesus to honor our faith, answer our prayers, and save our children from sin. He answered the prayer of my mother for me more than one-third of a century ago. I can see her now, with tears, with heart-pleading, with almost unutterable cries to God for me the night before I gave my heart to Christ. She and father were in the next room from where I slept. I was under deep conviction of sin. I can hear now, across the years, the sobs and prayers of both my parents that night for me. Thank God,

the next day Jesus heard their prayers and saved my soul.

9. Here is an illustration of parental responsibility in spiritual matters for their children. This is a case of domestic evangelism. Only the records of eternity can explain the power and the many illustrations of answered prayer in the case of Christian mothers and fathers. Multiplied millions will go to the throne of God protected by the imputed righteousness of Jesus because their earthly parents had a burden for their souls and persistently prayed for them and carried them to Christ.

10. In this case Christ puts paramount in the essentials of evangelism the simplicity of conquering, commanding faith. It was the persistent faith of the burden-hearted woman which carried off the victory. The faith that this woman exercised for her child, if exercised by every mother who has a lost child, would to-day bring millions to Christ. Oh, that all mothers could catch the power of this example of this faith-conquering woman and carry Jesus to the souls of their children! What a day of evangelism it would be around the world!

CHAPTER XV

How Jesus Used Others in Soul-winning

In Mark the second chapter Jesus has hung in God's hall of fame a most beautiful picture of soul-winning. He had been busy around the shores of the Galilean Sea with the glorious tasks which filled his wonderful ministry. His headquarters was Capernaum. There was some hospitable home in the city by the sea which welcomed him on his visits to Capernaum. We do not know whose home it was, neither the name, the number in the family, the comforts and apartments of the home, the furniture, the food. We only know that it made a glorious welcome for Jesus. It was noised abroad that he, the Messiah, was in this house. A great crowd gathered. Four men, evidently his disciples, who knew his power and believed in his saving and healing strength, thought of their friend, a paralyzed man, who doubtless for months or years had been under the frightful power of paralysis. They wanted to see him healed and saved; and they went to his home, put him on a bed, took hold of the four corners of the couch, carried him through the streets to the home where Jesus was preaching. The crowd, curious and anxious, at the door was so great that they could not get their man in to Jesus. They carried him to the roof, tore up the roof, and by some sort of contrivance let him down on the bed just in front of Jesus. It is said that Jesus when he saw their faith, the faith of the four personal workers and the faith of the paralyzed man, said unto him, "Son, thy sins be forgiven thee." He saved him, afterwards healed him, rebuked the doubts in the hearts of some of the crowd, rewarded the faith of

those who believed, sent the man back to his home well in body, saved in soul, to rejoice with his family in the blessings of God.

A LOOK AT THIS CASE

The study of this case brings out many a glorious gospel truth.

1. It is a case of home evangelism. This hospitable home for Jesus not only welcomed the Savior, but sinners as well. The man who owned the home allowed Jesus to turn it into a preaching place, a hospital for the sick, and a center of evangelism for the lost. He was willing for them to tear up the roof of his house if need be to get a soul to Christ. He had nothing too dear to sacrifice for the salvation of the lost and the glory of the Savior. What a wonderful illustration of the power of domestic evangelism! What a beautiful example of a home welcoming Christ and sinners together!

2. The presence of Jesus is and will continue to be the drawing power of every church, every Sunday school, every young people's group, and all other groups worshiping God and seeking to win the lost. "It was noised that he was in the house." Whenever it gets out on our churches or other groups of worshipers that Jesus is in the midst, the multitudes are sure to come and acts of benevolence, of healing, of soul-winning and Kingdom-building are sure to follow.

3. Picture in your mind, with your imagination, these two homes, the one which welcomed Jesus and the sick sinner and was willing to tear the roof off in order for the two to get together. Picture the Savior preaching in this home, the sick man healed and the lost man saved; and contrast this home with the home of the paralyzed man. He certainly had a home because Jesus sent him to it after he healed him. He doubtless had a wife

and children. Think of the long vigils, of the lonely, patient wife caring for her sick husband and her little children. He was unable to work. She must care for him at night and work for him in the day to provide food, clothes and other necessities for him and the children. Think of what a blessing Jesus brought in healing the bread-winner and saving the husband and father. Think of the joy this act of Jesus brought to this home.

When I was in Capernaum in 1923, standing on the tessellated floor of the synagogue of Capernaum my heart went out in loving gratitude to God for the blessings Jesus brought to the home of the paralyzed man. Age and destruction had blotted out all signs of other houses then in Capernaum, except the synagogue. But the records eternal have left the sign of the glory of Christ in his benevolent evangelism and healing power in the home where Jesus healed this sick sinner.

4. This paralyzed man is Revelation's photograph of lost men everywhere. Paralysis to the body is a picture of sin's paralysis to the soul. Paralysis is incurable, was then and is to-day. I took my brother to all the doctors in reach. He was paralyzed; and every one of them, after the diagnosis shook his head and said, "No cure." No doctor can cure paralysis, except the great Physician; and there is no remedy for sin except the power of Jesus Christ. This paralyzed man was helpless and hopeless without Jesus; and so is every lost man, every unbeliever in the world.

5. The cure of Jesus both for the soul and for the body was instantaneous and immediate; and they both came in response to faith. Jesus has power over the bodies of men to heal their diseases and the souls of men to forgive their sins.

THESE FOUR IMMORTAL MEN

I want us to look at Christ's plan of personal co-operation in winning men to life eternal as shown in the conduct of these four men. Let us itemize the case.

1. They evidently believed in and loved Christ. He was the central and compelling motive in their hearts; they believed in his power to heal and his power to save; and they put hands and feet to their faith.

2. They planned carefully and faithfully to bring this man to Jesus. The purpose was born in the heart of one of them, who evidently mentioned it to a second and the second to a third and the third to a fourth; and their plans were perfected that they should meet at a certain time, at a certain place, and lend their strength to the helpless man in order to carry him to Jesus.

3. They not only planned, but they pushed their plans. Many a plan dies in the purpose of the heart; but these plans were realized in the activity of their beings. They went for their man after they had planned and prayed for him.

4. They were willing to get under the man's burden and feel his weight and share his load and this is one of the necessities of evangelism to-day. We must feel the weight of the sinful souls of men and have as a resultant a burning compassion for their salvation.

5. They had faith in Christ, his power to heal and to save. They were not carrying their man to an experiment. The Galilean shore and hills had rung with the praises of the power of Jesus Christ and their faith in him was implicit and confident. We can be as sure to-day of Christ's healing and saving power in every case of soul-sickness the wide world around; and our faith in his power to save is one of the moving motives to get him to save.

6. These men faced, fought and won over and against all their difficulties and embarrassments. Nothing could hinder them nor halt them. The derision and ridicule of the crowd on the streets, the embarrassment of carrying a man on a bed in public, the crowds that blocked the door at the home where Jesus was preaching, the difficulty of carrying a sick man upstairs and tearing up the roof and letting him down through the hole in the roof, the excitement and embarrassment of such a sensational thing, none of these difficulties halted these men.

7. The wonderful statement when "Jesus saw their faith" gives a picture of the condition of evangelism, the personal faith of the soul-winner in the power of Christ to heal the sick and save the lost. Thank God, Jesus did not say he saw their clothes, their pocket books, their scholarship, their social standing, their political power, their personalities; he said he saw their faith, and seeing their faith he moved his arm in power to heal and to save. I have not a doubt but that my mother's and father's and sister's faith and the faith of dear Brother and Sister Blair—the pastor and his wife—had much to do with my salvation. The faith of the faithful preacher who was conducting the meeting, Rev. Will James, evidently had much to do in drawing and winning my soul to Christ. The consecrated school-teacher, Prof. Witt, who, when I asked him for an excuse to leave school and go to church, put his hand softly on mine as he consented for me to go and said, "Lee, I am praying for you." The faith of this fine group had much to do with my salvation. I was converted that day before I got to the church house.

When he saw their faith he said to me, the wandering, wild cowboy, "Son, thy sins be forgiven thee." Thank God for the coöperant faith of soul-winners as a helpful agency in winning souls to Jesus!

8. What a pity that there are two sad, black

spots in this wonderful photograph of evangelism! One was the crowds that blocked the door and kept the seeking sinner from getting to Jesus and the other was the silent doubt of the Scribes and Pharisees who sat within the crowd where Jesus preached. He said, "Why reason ye these things in your heart?" They doubted the power of Christ to save souls. The greatest difficulty in the way of evangelism is the doubts of God's people. The block of unfaith kept Jesus from doing mighty works in Nazareth and in a thousand places since.

9. Look at the method Jesus used. He first saved the soul of the seeking sinner. He regarded that the lost man's salvation was preëminent above the healing of his body. The interests of the soul are primal with Christ and should be with all his people. Hospitals, orphans' homes, rescue stations and other benevolent institutions, social service, the proper housing and feeding and clothing of the poor, all laws governing child labor and such like are important indeed; but the salvation of the souls of the people is the first matter; and in whatever benevolent and social service we render, we must have regeneration as the foremost objective. We must heal and help the bodies of men, train and culture the minds of men, but our primary purpose and objective must be the salvation of the souls of men.

10. Here comes from this wonderful incident one of the greatest truths ever revealed and demonstrated to men and that is that Jesus, "The Son of man hath power on earth to forgive sins." Nothing is gladder news to a lost world. Nobody else has that power. Jesus has a monopoly on forgiveness, the power to save souls. Isn't it glorious that he has that power? He is the only person that ever traveled this earth that could stop and turn and beat back and defeat the power of sin in the souls of men. But he can. He is able and willing and ready to forgive sins. He is God's message-bearer of a lost world's best

truth, the power to save from sin. We should ring it around the world, from mountain to valley, from shore to shore, that Jesus, "The Son of man hath power on earth to forgive sins."

Young Charles Spurgeon, the embryo of probably the world's second greatest preacher, sat on an elevated seat in the back of a little Methodist chapel one snowy Sunday morning in London and the simple exhorting cobbler arose and said, "Look unto me all ye ends of the earth and be ye saved. Though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool"; and this double message of the truth burned its way into the soul of the penitent boy sinner. He was saved, Jesus forgave him of his sins, called him to preach, elevated him to one of the greatest pulpits in the world and for forty years and more made him God's mightiest evangel to win men to Christ. Thank God, through his preaching multiplied thousands have looked unto Jesus, had their scarlet sins cleansed and their souls made white as snow in the blood of the Lamb.

11. Next, I would have you look at the joy of the reaper. Look in the faces of these four men looking down through the hole in the roof. Their faith moved the arm of Jesus and the moved arm of Jesus healed and saved the penitent, sick sinner. They see him now rising, picking up his bed, going out of the crowded room. They come down from the roof; they meet him just outside the door. They clasp hands. They embrace him. They congratulate him. They rejoice with him. I imagine they went with him and took him back home and carried him to his wife and children and delivered him well and safe. Can you not imagine the happiness of that home and those four soul-winning, personal workers? There is no joy like it in all the world. Would it not be glorious if in every church and Sunday school and young people's and women's and laymen's organi-

zation, in every seminary, in every college, hospital, orphans' home, rescue home, or mission station in all the world, there was such a combination of personal workers and spiritual soul-winners as are here shown in this wonderful photograph of evangelism? Jesus said when he won the woman at the well, as he pushed back the food offered by the disciples, "I have meat to eat ye know not of." This is the food of spiritual joy to winners of souls; and, thank God, there is plenty of it and it is accessible to all winners of men. There is more joy in the winning of one soul in one hour than can possibly come in all the resorts of pleasure the world around.

Here is a great lesson in personal work, in spiritual combinations to win men, in the power of faith, in the beauty of a hospitable home welcoming Jesus and sinners, in the primacy of the soul's interest above our physical needs, in the power of Christ to save sinners, in the joys of soul-winning, in the inexpressible peace and power of Christ's harvesters and reapers around the world. Jesus preached the Word unto them, the saved brought the lost and they all, Jesus, the saved and the newborn soul, rejoiced together in the triumph of sins forgiven; and may this picture be repeated in every community until Jesus comes. This is how Jesus used others in winning the lost.

CHAPTER XVI

The Evangelist Enraged

There are two occasions in the ministry of Jesus when he seemed to represent the wrath of God. He was enraged at the violations going on in the temple, the house of God. The first was in his early ministry. The record of it is in John 2:13-17. It says, "And the Jews' passover was at hand, and Jesus went up to Jerusalem, And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up."

The second case was similar to it but happened later on in his ministry. It is recorded in Matthew 21:12, 13, "And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves."

The Scriptures teach

THE PURPOSES OF GOD'S HOUSE

The primary and permanent purpose for God's house, either temple or church, seems to be as follows:

1. To worship. Here God meets his people and they are to come with loving, faithful, contrite spirits to find him, to fall at his feet, to honor, extol and worship him as their maker, preserver, Lord and Savior.

2. To praise. The house of God is a place of praise and thanksgiving, the singing of songs and the offering of the tributes of love and thanksgiving to him for mercies and blessings bestowed.

3. Prayer. Jesus said in his denunciation of the purposes of these money-changers and market men, "You have made my Father's house, which is a house of prayer, a den of thieves."

4. It is a place to bring gifts of sacrifice and thanksgiving. In the ancient temple constant streams of sacrificial gifts and offerings of lambs and bullocks and other gifts of love were brought to the altar and offered and sacrificed in thanksgiving and gratitude to God.

5. It is a place for the confession of sin, for the cleansing power of the blood of the Lamb, a place to get right with God and feel consciously his forgiveness and blessing hand.

6. It is a place of communion and fellowship with God. The high priest of the holy of holies met God, got his will, made offerings, even the atoning offerings, and had fellowship with him and brought back out into the open court the blessings and communion and fellowship of God to all the people.

7. A place of vision of God, inspiration for his work, a place to hear God's message and receive courage and power.

All these purposes have been thwarted and violated and desecrated by these traffickers in money and other things of trade. And this wrought upon the fine conscience and sensitiveness of Jesus Christ. Jesus was zealous for the honor of God and it is not surprising that one with such heavenly holiness and such high sense of righteousness should have

been enraged and outraged at the conduct of these money changers in the house of his Father.

JESUS WITH THE WHIP IN HIS HANDS

Here is a tragic picture, the Lamb of God, the soft, soothing heart of God in this wonderful personality who came to bless and heal and show the works of love and light and life. He now stands as the right arm of God's righteousness and justice with a whip in his hand and walking through the temple with the authority of the Father he scourged and lashed and drove with dominant power these traffickers out of his Father's house. No one who really appreciates Jesus can have a lowered opinion of him by this expression of his indignation against injustice and unholiness in the very courts of God. There are some vital lessons taught us here.

1. Jesus has authority in the house of God. He is the head of his church and all authority is given to him by the Father. Jesus has a right to demand a cleansed house and church to-day because he is the authority of God in these matters.

2. Jesus shows his respect for God's honor and thus drives these traders out and cleanses the temple.

3. He shows his purpose to keep the house of God dedicated to divine uses and holy purposes. His rage against these violators and desecrators of God's house is an element of strength in our Savior. He shows that the deepest purpose of the divine love is to keep God's house cleansed from those who would violate its sanctities and dishonor God.

CHRIST'S MESSAGES TO HIS CHURCHES

There comes through the ages from these two incidents of Christ's rage and indignation against the

desecrators of the temple a mighty message to the churches to-day.

1. The divine purpose of the churches of worship and prayer, praise and sacrifice, service, the proclamation of the truth, the gaining of strength and vision and power from God, must be maintained until the end of the last age, if these churches are to be effective in their power to win men and build Christ's kingdom.

2. Christ's zeal for cleanliness and purity in his churches. Jesus here shows very emphatically his demand for righteousness and purity to reign in all of his churches everywhere.

3. It is not too far-fetched to say that Jesus here puts emphasis upon the regenerated church membership. This is a divine, human necessity if our churches are cleansed from the commercialism and grafting and worldliness that an unregenerated membership would be sure to bring into it. One of the greatest needs of the kingdom to-day is a regenerated church membership. The leaders in Christ's churches should guard the door of entrance to these churches to see that none but the ransomed of the Lord, true believers, those who have experienced the regenerating grace of Christ's saving power should be allowed to come. Those who are not old enough to know and those who come with wholly a selfish and promotional purpose should be blocked at the very door of entrance. The New Testament is as clear as anything can be that regeneration precedes and is the basis for baptism and church membership; and we must not lower the standard nor loosen the bands that bind the door of the churches. We should be careful and sane and scriptural and courageous at this very point.

4. Jesus speaks in the loudest possible terms here, with the flail in his hands, as he faces these traders, that God's house is not a place of traffic, either of

politics, of commercialism, of society, of clubs and orders and worldly amusement. It is not a place for bazaars and suppers and other commercial traffickers to make money to support the cause of Christ. Jesus here shut the door of his churches on all such conduct and put the flail of his disapproval on the back of all who thus make his house a place of merchandise. I would like to speak in the strongest terms with Jesus in thus denouncing and putting away forever from our churches this unholy purpose, this unrighteous traffic in the things of the world.

5. I think it is not a misinterpretation of the fuller message Christ has to teach in this incident of his outraged indignation to say that here is a strong example of Christ's will in church discipline. Church discipline seems to be a lost art. Men and women to-day can be guilty of every crime in the catalogue of evil and allowed to have the fellowship of the churches. It is this that Jesus is here striking against with his whip in his hand. Worldliness and sinful amusements and all sorts of traffic and politics and worldly purposes in the churches of Jesus Christ is an outrage and a sin against the high will of God in the establishment of his churches. He says that, "My people are a peculiar people." That means that they are a separate people, a clean and holy people; and he wants his churches to be without spot and blameless in his sight. I here quote, for the benefit of all those who are loose in their conception of church discipline, a burning word out of the very heart of revelation. It is backed by the authority of God and the inspiration of Jesus Christ and the Holy Spirit, when Paul says in II Thessalonians 3:6, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." These words need to be sounded

up and down the kingdom of God and applied with courage, patience and spiritual power to the life of our churches to-day. If Jesus were to come into the Father's temple in many churches throughout the land to-day he would walk up and down the aisles with the scourge of his indignation in his hand and say, "Withdraw yourselves: be ye separate and come out from among them, saith the Lord." There is a great demand to-day for the preachers to put on the soft pedal and lower the standards of conduct in our churches. I do not yield to it. I do not believe it is best for the aggressiveness of the kingdom of God and the hope of the world.

In the Spanish War, when under terrific fire from a Spanish fort, numbers of our American boys were falling on every hand. The standard-bearer in his courage and enthusiasm had gotten a hundred yards ahead of the line; and the commanding officer from yonder hill gave the order to "bring the standard back to the men." A brave lieutenant, an under-officer, stood out of the line and gave a counter-commanding order—"For God's sake, bring the men up to the standard." And this should be the word throughout all Christendom to-day. Let us lift high the standards of righteousness, living in the spirit of Christ, driving out the money-changers and world-lovers, those sinning in worldly pleasure and going with the world's crowd. Drive them out if we cannot win them to the holier and better life. Christ's whip is still in his hand. I plead for this sort of Church discipline in the spirit of Jesus. It is for the protection of our churches, seeking to keep these temples of God fit places for the indwelling of the Holy Ghost and the power of God, honoring to God in his holiness and Christ in his righteousness. Oh, for a blameless and spotless church to bear a holy testimony to a sinless Christ and a holy God.

CHAPTER XVII

Jesus Instructs and Sends Out the Seventy

In his earthly ministry Jesus trained and sent out three groups of winners for world-wide redemption. Some of each group were evidently in all the groups. Two of the groups were only temporary in their ministry. The third was to be permanent and to have successors in all the world.

1. The twelve apostles. These were the first ones chosen and called out and trained to be specific and official workers in Christ's kingdom. They were the first officers of the kingdom and they were to have no successors. They were twelve men chosen from humble stations, with only moderate education and training and yet men, in the main, of great ability. All of them have left a good name and have been held up as examples in the service of Christ for twenty centuries, except one, Judas Iscariot, who left the blackest and darkest and most despicable record in all the world. He was a traitor and a thief and a son of sin from the beginning and committed the most dastardly deed, the betrayal of the Son of God, ever committed by any mortal. Matthias was chosen by the early church as a successor of Judas. We never hear of him after his election. It really seemed that the apostle Paul was the one to take the place made vacant by Judas, or at least he became one of the twelve. These twelve men of clean life, loyal to Christ, faithful in his service, had the peculiar honor of being specially trained in soul-winning by Jesus Christ. It seems from prophetic teachings of the New Testament that these twelve are to have a special place in

Christ's future program. They are men honored among all other men in the world.

2. The seventy Jesus also trained. We do not know the names of these. Some of them may have been apostles. Certainly all of them were chosen from the ranks of those who had trusted in and become followers of the Lord Jesus Christ. They were especially chosen servants for a definite task during the ministry of Jesus. That task they seem to have performed well. They made their report to Jesus, and we do not hear of them as such any more. Their ministry seemed to have been limited to the Jews and to have been a specific task and yet it was a task of preaching and witnessing to the gospel, a sort of forerunners of Jesus, going ahead of him into the cities and places where he planned to go.

3. The third group Christ trained in part was the church which he established during his earthly ministry. Of course the apostles were members of it and probably the seventy were members. They numbered 120 at Pentecost; but of course there were many hundreds and maybe thousands of others who had believed, and, in a way, followed Christ during his earthly ministry; but the 120 seemed to have been the faithful group who remained in Jerusalem and obeyed the Savior's command in prayer and waiting and fellowship until the enduing power of the Divine Spirit came, and constituted the nucleus and great agency of Pentecost. This little group was the center for the larger church which grew and multiplied after Pentecost and made a wonderful record during the history immediately following.

It is the purpose of this chapter to discuss the ministry of the seventy, that splendid group of men whom Christ sent out two by two for a specific service.

THE SEVENTY

The Apostles may have been or may not have been included. We do not know. It is not certain that they were all men, though the indications are that they were. They were certainly faithful followers of the Lord Jesus Christ who heard his call to salvation and service and had enlisted under the banners of this wonderful teacher and Savior. They had doubtless been under Christ's private tutelage for some time, some probably longer than others. He had been training them along with the apostles as he performed miracles and brought to them the messages of the miracles, as he gave them parables and pointed out the wonderful teachings embodied in these parables, and as he gave them other plain, definite instructions in the finest of the fine arts—soul-winning. They evidently caught his spirit, acknowledged his Lordship and Messiahship, and had yielded their lives as instruments of the divine will.

Let us look at the instructions which Jesus gave to the seventy men as he started them out on a soul-winning campaign. The record of these instructions is in Luke 10: 1-24 and constitutes a great piece of missionary instruction, information and inspiration.

1. They were to go two by two. This was for mutual protection, companionship, strength and power. This example has been followed by multiplied thousands since and their service has resulted gloriously. One disciple reënforces the other. The two can pray together. They will be company for each other. One can render one sort of service, perchance singing, and the other preaching. Both can do personal work and be of mutual help and strength to each other.

2. They were to go "before his face into every city and place whither he himself would come." These were forerunners of Jesus Christ announc-

ing his coming, introducing the kingdom of God, and telling of the wonderful Messiah and miracle-working teacher who was to come with the words of life and salvation. Their ministry probably was to be among Jews, though there is no specific instruction in that line; but that was probably in keeping with the ministry of Jesus at this time. He revealed himself to his own and his own received him not. That does not mean that he did not come to save the whole world; but it does mean that he was to be introduced to the whole world through the Jewish race.

3. He started them out with a command, the binding force of which has pressed upon the hearts of God's people during all the winding centuries since, and it does to-day and will in the future until Jesus comes again. He said, "Pray ye the Lord of the harvest that he may send forth laborers into his harvest." These seventy with the apostles were the first group to answer this prayer of our Savior and the early disciples for harvesters in Christ's kingdom. It is to the praise of God that Christ's disciples through all the centuries have obeyed this command and have sought to pray out and call out the laborers who have been leaders in building the kingdom of God and carrying the gospel into all the earth. It is our duty to-day to obey this command of our Savior and pray this prayer constantly. The pastors and preachers, the teachers and parents, and the workers in the kingdom everywhere should constantly pray the Lord of the harvest to send forth laborers into the harvest. It has doubtless been in answer to some worker's prayer that the meager supply of workers through the centuries has been furnished. There are now something like thirty thousand missionaries in foreign fields. All of these are the answers to somebody's prayers. There are hundreds of thousands of ministers in the churches throughout Christendom. All of these are in answer to somebody's prayers. It is urged upon

Christian people everywhere to pray this prayer. We should do our best to call out and train more workers for Christ's kingdom.

4. Jesus warned the seventy as to the dangers they were to meet and the foes they were to antagonize. He said, "I send you as lambs among wolves." He expected them to have the lamb spirit and the lamb character, meek and yet bold, humble and yet courageous, pure and yet aggressive. He wanted them to know that there would be wolves who would seek their destruction. The ministry of Christ through the ages, in the main, has been characterized by the lamb spirit and the enemies of Christ through the ages have been characterized by the wolf spirit. The character of the ministry should never change because it is through the spirit of meekness, humility and yet of courage and purity that the spirit of the world is to be changed.

5. Their equipment was to be a very simple one. He told them to take no purse and no script, neither a change of clothing nor of shoes. Evidently their ministry was not to be a long one but he wanted them to have the spirit of dependence upon him and the friends that they met. He believed then as Christianity teaches to-day that the ministry is worthy of their hire. Christ believed then that their work would produce a spirit of liberality and gratitude in the hearts of those who believed of such force and power that the ministry would be well cared for. I thank God that this has been true in the main. That liberality has never been of the nature to enrich the ministry, but it has been of sufficient abundance to take care, often in a meager way, but usually in a substantial way, of the workers in Christ's kingdom. It would be a great calamity for the churches to enrich the ministry. We would have then a commercialized ministry. I think, on the other hand, that the churches have not been suf-

ficiently liberal in the support of the ministry. The two extremes should be avoided, the one of commercializing the ministry and giving them a money and speculative heart, and, on the other hand, to pauperize the ministry and not give them a sufficient support to reasonably care for their families, educate their children, provide clothes, shelter, books and the other necessities of the ministry in a sufficient way. Every church ought to pay its pastor and every cause its Christian teacher or laborer an amount sufficient not only for the necessities of life but to enable him or her to have money to give for the support of the cause of Christ. An endowed ministry would be a kingdom menace and tragedy. I think Christ here teaches that the ministry must be dependent upon the benevolent, missionary and liberal spirit of the people who are the support of the kingdom of God.

6. He told them to go in peace and carry peace to the homes and cities where they were to go. He said for them to pronounce their peace upon the people. If the people refused it, then, in dignity and respect for themselves and their master, they must shake the dirt of that city or community off their feet and go to some other. Jesus wanted his workers to have self-respect and protect themselves from the cruel persecutions and rejections of indifferent people.

7. He told them to go and stay at one place in each community where they went, not to go from house to house, and for them to eat the things in satisfaction and without complaint that were put before them. Jesus here taught in the early missionary days of his disciples the spirit of hospitality. He expected it from those who were the beneficiaries of the gospel. He also expected his workers, the ministers, to be courteous and to be easily entertained. A complaining preacher in the home is "an

abomination of desolation, standing where he ought not." I have known of a number of ministers who went out on evangelistic missions to be so particular and exacting in the home where they stayed that they lost their influence in the whole community. When a preacher goes into a hospitable home he has a fine opportunity to exhibit the true spirit of Christ and to show common sense and religion, and the instruction Jesus gave to the seventy involved a principle which he wished to last through all the ministry in succeeding years.

8. He told them to do two things.

(1) To heal the sick.

(2) To preach the approach of God's kingdom. He gave them power over serpents and devils and diseases and death and he gave them the power to preach the gospel of God's coming kingdom. There is a great deal involved in this instruction. It was not specific and in detail but it was in general. They were to tell what they knew of the Messiah, the King of God's kingdom, and the principles and doctrines he had already taught them. He had tried to tell them that he was a Lamb of God and by intimation that he was to be slain as a sacrificial offering in the place and stead of men under the wrath of God. The very baptism to which they had submitted carried this message in rich instruction. Of course, they did not at this time fully understand the doctrine of the atonement, but they certainly had had some intimation of it.

9. He pronounced his curse upon all the rejectors of the messages of these disciples. What a wonderful lesson there is in these verses, "I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented in sackcloth and ashes. But it shall be more tolerable for

Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell."

In a recent visit to the very lands where these cities were then thriving, when I saw the desolation and waste, I thought of Christ's curse. The excavators have been unable to find Chorazin or Bethsaida and only recently they have found Capernaum and identified it by the ruins of the ancient synagogue. All is a barren waste and desolation. These cities have long been wiped from the face of the earth. They had the light, the purest and most glorious light heaven ever sent to earth; but they rejected it and their light has gone out forever and ever. What a sad commentary is the whole Land of Promise to-day. Ichabod is written over the face of the whole land. It was weighed in the balances and found wanting. The light of heaven came in the person of the Lord Jesus Christ. They rejected him and the place of their habitation is but a memory and a sad memory at that.

10. He identified himself with the ministry of his servants. He said, "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me." This is a fearful involvement in all those who reject the spirit of the true ministry. He says "They not only reject my ministry, but in rejecting me and my ministry they reject my Father." Christ here puts his name, his cause, his conquest, the identity of his very self in the ministry of his servants and puts great responsibility on us and it puts tremendous and fearful responsibility on those who reject the ministry of the true discipleship of Christ to-day.

Those were wonderfully rich instructions which Christ gave to this first group he ever sent out on an independent mission for him and for the winning of the lost. Their gospel as they understood it was not a complete gospel. It was only initiatory and

in its beginnings; but it was all-sufficient in its simplicity and power to save all those who believed in the message that these disciples preached and taught. There is much in these instructions for Christ's harvesters to-day.

THEIR RETURN AND REPORT

It does not say how long the seventy were gone nor to what places they went on their first journey; but it does say that they came back with joy and rejoicing. They gave as the reason for their joy that the devils were subject to them and they had great power as they preached and taught. It was a demonstration of this power that seemed to most please the disciples. But Jesus gave them a caution. He said, "The supreme source of your joy and rejoicing is not that the devils are subject to you but that your names are written in the book of life." The fact that they themselves had been chosen and saved and called was to be to them a source of great and increasing joy. It is a source of great joy to the saved to-day to know that God loves us and that he has revealed his Son in us and that our names are written in the Lamb's Book of Life and thus delivered from and protected from the power of sin we are secure in the fold of the Father's home. The guarantee of the resurrection unto life and the inheritance in the mansions in the sky and that we are to be heirs of God, joint-heirs with the Lord Jesus Christ is enough to make anybody happy who realizes the riches of his inheritance in him. It not only says that they had joy; but it says that Jesus also had joy—"In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. All things are delivered to me of my Father: and

no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him." "Blessed are the eyes which see these things that ye see. For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." I do not believe that Christ's joy lay in the fact that the wise and prudent could not see these things or did not see them; but he rejoiced that since they did not see them and closed their eyes to them that these babes, these weak ones and little ones, had had the heart to see and the will to yield to and the faith to accept the wonderful things Christ had brought. He announced here in this wonderful statement that he has power over all things. Here is another proof of his omnipotence and that he was really the Son of God and that the Father had entrusted to him limitless and boundless power. Thank God, this power still remains in his hands, even after his crucifixion and resurrection. He said, "All power and authority in heaven and on earth are committed to me of my Father." Is it not glorious that all the power of heaven and earth is in the nail-riven hands of our blessed Savior, the crucified hands for us?

SOUL-WINNING INSTRUCTIONS

There stand out in this wonderful story of Christ's commission to the seventy some beautiful and ever-living points of instruction to all soul-winners.

1. We get our orders from Christ to go and to go together, to preach the approach of the kingdom, to heal through hospitals, doctors, nurses, medicine and prayer the sick, to teach through schools and churches and teachers the ignorant, to win through the gospel of his Son, through all the gospel agencies the lost world to him. Blessed is the man who gets

his orders from Christ to go. When he told them to go two by two and all the seventy working in harmony he gave a tremendous message in coöperation to his people everywhere.

2. He gives us his power over sin. This power is all his. It has been limited to him by the Father and by faith and obedience and surrendered wills and sacrificial lives he transfers a sufficient portion of this power for the performance of our tasks. He promises provision for us. We do not have to have either light, food, clothes or money for all the journey; but we can confidently go out trusting him for support and for power.

3. Our message is the kingdom message. It is a message of the whole gospel to the whole world. There is nothing selfish, provincial or narrow in it. It represents all God is and has and gives to lost men and to all lost men. The heart of the message is to repent and believe, turn away from sin and believe the Lord Jesus Christ and follow him in blessed service.

4. We are to carry peace and not a sword, a peace that God gives, not a peace the world gives. It is a peace that comes from hidden spiritual sources. Our message is a message of peace. We are not to stir up strife; but we are to quiet the heart and the fear of men everywhere. We are to be peace-lovers and peace-makers. When the ministers of the gospel complete their task in every heart there will be no more war, international, national, local, or domestic. The gospel of Christ is God's peace for all the world.

5. We are to rejoice and in our joy give joy to Christ and the world. The seventy came back rejoicing and they made Christ rejoice. He had seen the travail of his soul and was satisfied. He had seen the devil dethroned, sickness routed, sin put to flight, souls saved, and the kingdom of God set up, and that gave him joy. Jesus wants all of his dis-

ciples to have joy and peace in their hearts, even if they meet wolves and suffer persecutions and have conflicts and difficulties. The joyous heart can more quickly overcome difficulties than the sad heart. Pessimism never wins a victory. Optimism will aid the forces to win victory. Pessimism will retard and discourage and help to defeat these forces. Jesus wants his disciples to have joy, even the fullness of his joy.

CHAPTER XVIII

Jesus Won Where Others Failed

In Mark 9: 1-29 is a description of a most remarkable experience in the ministry of Jesus. It is a picture of Christ's transfiguration on the Mount and of the tragic need of a sin-distressed home in the valley. Jesus and his disciples had just come down from the mountain where he had been transfigured and where that wonderful picture of glory was revealed to the disciples. When they got down into the valley they found a distressed father who told Jesus, "I have brought unto thee my son, which hath a dumb spirit; and wheresoever he taketh him, he teareth him; and he foameth and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not."

This is indeed a sad scene—a broken-hearted father with a devil-possessed son and the utter failure of the disciples to give the needed relief and deliverance from the power of the devil. Jesus at once by his majestic power drove the evil spirit from the boy and explained that this deliverance was wrought because the father said, "Lord, I believe, help thou my unbelief." This boy was thus delivered from sin's power by the faith of the father. After this wonderful miracle of the divine power when Jesus had gone into the house of this man his disciples asked him privately, "Why could we not cast him out?" and Jesus said, "This kind comes forth by nothing but by prayer and fasting." This is one of the saddest and most distressing pictures in the New Testament. Another case like it was the case of the Syrophœnician mother whose daughter was possessed of a devil. In that case

the faith of the mother brought deliverance from the power of sin to her daughter. In that case Jesus was at a distance from the devil-possessed girl. In this case he saw and faced the son possessed of the devil. His power was just as great far away as it was near. The element which induced him to perform these miracles was the faith of the mother in one case and the faith of the father in the other. This case like the other with the Syrophœnician mother has important lessons in modern evangelism.

SOME SOLEMN EVANGELISTIC TRUTHS

1. It is just a step from the glorious transfiguration hours of God's people in loving communion and fellowship with their Savior to the direst and darkest needs of sin. Just outside our churches and our evangelistic meetings, just across the street or alley from our Christian homes where there is fellowship and divine power and glorious inspiration, we find the sin-possessed, darkened, saddened homes and the cases where people are in the hands and power of the devil. In the midst of our glorious experiences with Christ we come in touch with the saddest tragedies of life and home, wrought by the power of sin.

2. Here is a picture of God's people in difficult cases. Here is a picture of the failure of our enfeebled faith. Even the apostles failed because they did not believe and had not brought to themselves conquering power through fasting and prayer. Here is a picture of how helpless we are when separated from the fellowship and power of the divine Lord. The Christless Christianity is a powerless force. A Christful Christianity is an all-conquering power against sin.

3. This case, with the case of the Syrophœnician woman, points broken-hearted parents who have lost

children to the one and only source of help for deliverance from sin and that is in the Lord Jesus Christ. He alone has power to conquer sin in the lives of our children. We must not carry them to schools of education hoping that they will be delivered from sin nor to clubs of morality nor to ritualism nor ceremonialism nor ordinances nor creeds, hoping that thereby sin can be trained or cultured out of them. But we must take them only to Jesus Christ and carry them there with personal faith in his power to deliver from sin. Jesus is our only source of help.

4. How much responsibility is laid at the door of parental hearts in these two cases. The faith of the mother healed the daughter and the faith of the father healed the son. These two pictures should encourage distressed parents the world over to carry in faith their sinning children to Jesus as the only source and hope of delivering power. He does honor our faith and answer our prayers.

5. Here lies in this case a tremendous exhortation to prayer, self-denial, and the spiritual power coming from them in a conquering faith. Jesus says this kind comes only by prayer and fasting. My fear is that Christianity has lost much of its power because it is unwilling to pay the price of power in sacrifice, self-denial and persistent and importunate prayer. I have not often fasted nor have I often prayed all night; but in those cases where I have done either or both I have seen marvelous demonstrations of God's power. I know a great church to-day which was made over, as its history through a long period shows, by one night of prayer, all night long. It is one of the most virile, evangelistic, missionary, doctrinally-sound and denominationally-loyal churches I know. I think it has more tithers in it than any church I know, probably more large givers to the cause of Christ than any other

church I know. The very life of the church has been enriched and sweetened and endued with power, so says the noble pastor of it, by that all-night prayer-meeting. I have never seen faithful, unspectacular fasting and prayer in any given case fail of great demonstrations of divine power and favor. How many failures are due to our prayerlessness and how many victories are due to our prayerfulness only the records eternal will reveal. Three of these disciples had seen Moses, Elias and Jesus in their shining, heavenly garments and had just heard the voice of God and had seen the translucent glory of the heavenly realm and yet at the foot of that very mountain they were powerless in prayerlessness before the devils in a little boy. Probably the most wrecking sin of which the ministry is guilty to-day is the sin of prayerlessness. This case of evangelism with Jesus in the presence of his helpless disciples and in the presence of this distressed and broken-hearted father is God's age-long call to us to seek the power through fasting and prayer which will enable us to deliver the children of men from the power of sin.

6. The battle here between Jesus and the devil in the heart and life of this boy is a picture of the battle ground of evangelism everywhere. The forces of Christianity in preacher and church member, the power of God and the power of the truth are aligned against the power of the devil in individual hearts and it is the work of evangelism through these divine, coöperating, human agencies that drives sin out of the hearts of men. Jesus here plainly tells us our sources of power. The disciples must live that sort of humble, self-denying life and engage in that communion and prayerful touch with God that their prayers and faith may join with the faith of the father whose child or loved one is under the dominance of sin and with this combination bringing each and all in touch with Jesus Christ and the

Divine Spirit to rout sin and establish the rule of righteousness in the hearts and lives of men. This is our only hope. Christ here teaches that a prayerless preacher, a prayerless church, is a powerless preacher and a powerless church. Jesus here let his disciples feel, even with the very glory of the transfiguration on them, wherein they had failed in order to teach us the ways of victory in evangelism to-day.

CHAPTER XIX

How the Moralist Lost and the Publican Won

Jesus in his soul-winning ministry gives in parabolic form, in Luke 18:9-14, a striking illustration of the way not to be saved, as well as the way to be saved. He pictures two men. They both went up into the temple to pray. One was a Pharisee and the other a publican. He makes these two men stand out in living lines of light before the gospel-reading world. The Pharisee in the New Testament was noted for his self-righteousness, his ceremonialism, his conformity to the requirements of the law. He believed in the letter of things, did not care much for the spirit; but he was a legalist; he was a controversialist. He argued it. He was a defender of the things as they used to be. Tradition, hoary and sacred, meant much to him. Jesus had lots of trouble with the Pharisees. They hounded him and pursued him on every hand. They sent committees to him to investigate him. They cornered him wherever he went and asked him questions. They tried to trap him and lead him into embarrassing positions. They tried to turn the mind of the common people against him. Jesus so won the affections of the common people that the Pharisees finally feared an uprising of the people. The New Testament picture of the Pharisees is a very rugged, hard-faced, cruel-hearted picture. We do not think much of the Pharisees these days. They had the shell of religion. They never tasted the kernel of it. On the other hand, the publican was a hated man. He was a tax-gatherer employed by the government to "fleece" the Jews. They usually put publicans and sinners in the same class. They were outcasts, as far as the

Jews were concerned. They were discounted everywhere by the upper classes of the Jews. Now, Jesus in this story gives a great illustration in evangelism. The Pharisee was a man who was up and out; the publican a man who was down and out. The very extremes of humanity met in this parable. Let us look in detail at these two men and see if we cannot catch the message of salvation which Jesus sets forth and thus help us to teach lost men the way of life.

1. The Pharisee came and prayed thus "with himself." It says he prayed "with himself." There was no reverence, no respect for God. He talked to God, it is true, but in the language of an equal, not the language of a suppliant. He was a promoter of himself in his conversation with God. He congratulated himself that he and God were on equal terms and that God had nothing on him. He said, "God, I thank thee that I am not as other men are." This is the boast of the moralist, the brag of the egotist.

2. He set himself off as at great advantage in the light of others. He said, "Others are extortioners, unjust, adulterers. I am not like them, not even am I like this publican who comes staggering into the temple to pray." Thus he gathers the robes of his legalism and self-righteousness about him in the presence of the whole world and seeks to evade the dust and dirt and slime off of the garments of others as they pass by.

3. He professed to be a religionist himself. "I fast twice in the week." He claimed great piety. Then he says, "I give tithes of all I possess." He had liberality as well as piety. Maybe he was telling the truth. Usually a man who thinks as much of himself as this man does has very little regard for the truth. The probability is that he added lying to selfishness. Thus this self-righteous Pharisee commended himself to himself in a conversation he had with God, to whom he talked on equal terms.

Now look at the publican.

1. It says he stood afar off, showing his reticence, his modesty; would not lift up "so much as his eyes unto heaven." This shows his embarrassment, his self-abnegation, the utter repudiation of everything boastful in himself—"but smote himself upon his breast," evidently the sign of deep humility, conviction and penitence. He had the humble heart, a contrite spirit. There was no boastfulness nor selfishness, but the contrary in the heart of this poor sinner. Notice what he says to himself. His prayer is, "God, be merciful to me a sinner." One translation gives it, "God, be merciful to me *the* sinner," with the emphasis on the "the," indicating that he believed himself a great sinner. He rightly accused himself. He was a sinner. He realized it. The difference between him and the Pharisee was that they were both sinners but he recognized that he was a sinner and the Pharisee did not. The Pharisee recognized the publican as a sinner. He jumped over one big sinner in looking for another. This publican said, "God, be merciful to me." His cry was for mercy on the basis of his sins. Here is an utter, great contrast between men, the one a moralist thinking of himself, the other a sinner crying for mercy.

JESUS' COMMENT

Jesus said, "I tell you, this man" (the publican) "went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." Here is the way to be saved described by Jesus. What a world-wide exhortation it is and how tactfully Jesus pungently preaches the great doctrines of penitence for sin and prayerful faith in the Son of God as the only hope of the world. Jesus here strips the moralist in the face of the world of

all his self-righteousness and ritualism, his legalism, his dependence on self, and leaves him bare and helpless in his self-righteousness to go on down to hell. On the other hand, he holds up and exalts that spirit of humility and penitence and repentance and dependent faith, which, when regnant in the heart of one who recognizes himself a sinner, always results in justification and salvation before God. Jesus here opens the door of mercy in the terms of humility and penitence and faith and closes the gate of mercy to all those who come with a meritorious air and self-righteous claim. This parable is one of the richest gospel messages. The ministry everywhere should take it and make evangels of light out of it, breaking down the legalism and self-righteousness and ritualism of the world and exalting the way of salvation through repentance and faith and the cry for mercy on the part of all sinners—and all are sinners before God.

CHAPTER XX

How Jesus Answers Seeking Sinners

In order that you may have at hand a meaningful incident in the life of Jesus where certain Greeks sought to see Jesus and get his answer, I quote John 12:20-36:

"And there were certain Greeks among them that came up to worship at the feast. The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus. And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour. Now is my soul troubled: and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, sig-

nifying what death he should die. The people answered him, We have heard out of the law that Christ abideth forever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them."

Here is another case in the New Testament records where other than Jews came to Jerusalem to worship. We find that the queen of Sheba, the Ethiopian treasurer and these certain Greeks were influenced by the religion of the Jews and the great spiritual religious feasts at Jerusalem. It is said in this Scripture that certain Greeks came to Jerusalem to worship. There was tremendous power and attractiveness in the temple and its worship in Jerusalem. It attracted visitors and seekers after the truth the world over. These Greeks represented learning, art, science, philosophy, culture, the very best of the ancient civilization and in some respects the most marvelous advance of the ages. They seem to have come with open minds, which has been a characteristic of the Greek mind always. They would see Jesus. Here learning brings its needs and limitations to the Son of God for light and life. They approached Jesus indirectly. They first went to Philip and Philip went to Andrew and they two approached Jesus, telling him that the Greeks wanted to see him. The record here is a brief one. No details are given. Jesus seems, as far as the record goes, to have made no reply to Philip and Andrew. The indications are that he received the Greeks and delivered a burning message to them. Just the heart of the message is given here by John.

CHRIST'S ANSWER

The answer Jesus gives to the Greeks is the answer the New Testament gives everywhere to seeking sinners—the answer of the cross. He said the seed of corn must die before it can bring forth and he said "And I, if I be lifted up from the earth, will draw all men unto me." Here is Christ's answer to seeking sinners, the world around, whether they be learned or heathen, whether they be rich or poor, whether they be steeped in sin or recommended for their morality. It is his answer to all legalism, ritualism, ceremonialism. It is his answer to creeds as a method of salvation. He here strips priesthood of its phylacteries and its ceremonialism and comes plainly and boldly to the very heart of man's only hope, atonement, substitution, death on the cross, the blood of a spotless Lamb which only can take away the sin of the world. This is the heart of the gospel. It is the message just outside the Garden of Eden. "The seed of the woman shall bruise the serpent's head and he shall bruise his heel." It is the message of the scarlet thread running through the worship of tabernacle and temple. It is the message of the sacrificial lamb on thousands of Judean hills. It is the message that is proclaimed by the two ordinances of the New Testament—baptism and the Lord's Supper. It is the cross, the blood of Christ. That is God's answer to seeking sinners everywhere. It was the heart of Paul's teaching. "I am determined to know nothing among you save Christ and him crucified." Then he says, "God forbid that I should glory save in the cross of the Lord Jesus Christ." Here Paul places his all for this life and the life to come in the cross with Jesus on it dying as man's substitute and God's propitiation for our sins. I have often wondered why Paul put so much by the cross of Christ. I think the following are some of the reasons:

1. The cross is God's definition of sin. If the cross is the remedy for sin, how diabolical and cancerous must sin be.

2. It is God's definition of love. God says he so loved the world that he gave his only begotten Son. This is the furthest limit of divine compassion for a lost world.

3. It is the only hope of the world's salvation. Nothing else will save but the blood—not church membership, ordinances, ceremonialism, ritualism, morality, liberality, nothing. The cross, our only hope, is the highest illustration of the unselfish life. Here is the illustration of how we should live for others and not for ourselves.

4. The cross is the insignia of universal victory over sin. Its sign of defeat has become the insignia of victory. The last message of divine revelation says, "They overcame him, Satan, by the blood of the Lamb."

5. The cross is God's three-fold call to the world.

(1) A call to salvation.

(2) To consecration.

(3) To self-surrender to God's will.

This is the answer of Jesus Christ to wisdom's inquiry or to sin's longing look for life, "And I, if I be lifted up from the world, will draw all men unto me." All preachers should join Paul in building their ministry around the crucified One. If I had a life to save, a home to build, a world to redeem, a kingdom to establish, a life to devote, I would bring it all and offer it to and establish it around the cross of the crucified One. This is our hope and this is our message.

CHAPTER XXI

Jesus, Dying, Wins a Dying Man

One of the most thrilling passages in the Word of God is Luke 23:27-46, as follows:

"And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry? And there were also two other, malefactors, led with him to be put to death. And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding. And the rulers also with them derided him, saying, He saved others: let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the king of the Jews, save thyself. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing

thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise. And it was about the sixth hour, and there was darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost."

Here is the brightest picture painted on the darkest background in all the canvas of revelation. Let us look at this picture.

1. Look at Jesus. He was the fairest among ten thousand, the one altogether lovely, virgin-born, fathered by the Holy Ghost, the only pure one, absolutely holy. He did nothing in a corner, all out in the open. He did nothing but good and good only. He was hounded by his enemies from the very first appearance of his blessed life until his last expiring breath. He was envied and hated and maltreated and crucified. He was tried and gloriously cleared at the bar of three courts. The ecclesiastical court by the very confusion of its witnesses, its judges, its jury proves the innocence of Jesus; the highest civil court, the Roman governor declared that he found nothing wrong in this just man. Rome's verdict was that he was innocent. He was tried at the bar of the court of conscience. Pilate's wife said to her cringing husband, "Have thou nothing to do with this just man: I have suffered many things concerning him in a dream." Her conscience had cleared Jesus. Pilate said, "Give me water"; and he washed his hands and said, "His blood be on you and your children." This is the verdict of guiltlessness pronounced by the conscience, by the highest

civil authority; and yet with his wonderful record of good deeds and his wonderful triumph at the bar of these three courts he was condemned by envy and hatred, the darkest diabolism of sin, and nailed to the cross. He received the most cruel treatment by governors, soldiers, Pharisees and a cringing mob. He was beaten and spat upon and robed with the robes of disgust and shame and crowned with cruel thorns and mocked and maltreated; and yet he was God's only begotten Son, the just dying for the unjust. All nature repudiated and put to condemnation the deadly deeds of sin and humanity. The sun would not shine nor the stars nor the moon. Supernatural darkness covered the whole earth at almost midday. The rocks in awful cataclysm rocked and reeked and went mad in a despairing earthquake of protest against the cruel treatment of their Maker. Look at the shameful crowd at the foot of the cross. The disciples were cringing and afraid and following afar off. The Pharisees, Sadducees, scribes, publicans and a great mass of humanity led by an unworthy leadership mocked and ridiculed and added their amens to his crucifixion. This is the dark background on which this painting of a dying Savior saving a dying sinner is painted.

2. Look at the two malefactors with all their bad record of theft and murder and blasphemy and adultery and sin of every sort, guilty before men, guilty before God. They were the public enemies of life and property, having done no good, but evil only. What a contrast between them and Jesus! One of these malefactors railed at Jesus in mocking derision. The other had a different attitude when the fear of God came on him in his dying hour.

(1) He cleared Jesus of all guilt—"This man has done nothing amiss."

(2) He confessed his own guilt—"We are justly condemned."

(3) He prayed. Notice his prayer, "Lord," acknowledging the Lordship of Jesus, "remember me when thou comest into thy kingdom." Here he recognized the Messiahship of Jesus, his immortality and power over death. It was a prayer for mercy. Jesus immediately answered the prayer and said, "To-day shalt thou be with me in paradise."

Here are all the conditions of salvation:

(1) Sin—dark and awful—in the human soul.

(2) A dying substitute for sin, acceptable to God and accepted by the sinner.

(3) Confession of personal guilt in the fear of God at the side of God's dying substitute for sin.

(4) A sense of fear of and reverence for God.

(5) Prayer for help and mercy. The poor sinner put a world of helpless cry in this "Remember me."

(6) A reliant and trustful faith in the Lord of a kingdom into which Jesus is now entered. He must have trusted him or he would not have called him "Lord" and asked for mercy and cried for help.

(7) An immediate answer to prayer in making the sinner fit for companionship with Jesus in his triumphant kingdom in paradise. None of the conditions and terms of salvation for all sinners are violated here. Surely, this is the darkest cloud painted on the canvas of inspiration with the brightest spot cleansed by the blood of the dying Christ.

EVANGELISM'S WORD AT THIS CROSS

I wish that world-winners might join me in the following great truths and messages drawn from this incident, the last act of mercy and pardon by our Savior just before he paid the full price of redemption's cost.

1. Jesus saved Peter, doubtless the first one whom he saved in his own personal ministry, and this dying thief, the last of his personal work. These

two saved sinners, the one the first in his earthly ministry, lived a long and increasingly glorious life, his soul was saved and his life was saved; the other just before Jesus finished his work and paid the price of our redemption, the thief, lost his life in wasteful sin but found his soul at the dying hour.

2. Jesus, dying for the world's redemption, stopped long enough to carry with him the worst of sinners into paradise. This sinner had but one chance, as far as we know, and accepted it. He got the freshest blood of Calvary to cleanse his darkened soul.

3. The cross, the world's rejection, death, Gethsemane, nothing, could impair Christ's power to save. The worst that sin could do in Gethsemane, on Calvary, could in no wise lessen the power of Jesus to save. On the top of the cross he looked down on a dying sinner and freely pardoned him and took him home with him to live forever.

4. Jesus never took his eyes off of sinners. In the glow of his triumph after forty days of temptation, under the joy of God's witnessing dove and voice at baptism, he won Peter and made a mighty messenger out of him. In the glimmering light of transfiguration's glory he saved a devil-possessed son of a broken-hearted father. And in the superhuman darkness of Calvary with the fresh blood sweat of Gethsemane clammy upon his body and in the agonies of crucifixion he never lost his passion for sinners, his hunger to save them, his determination to redeem them. He waded the chilly waters of Gethsemane, crossed the dark death-damps of Golgotha and bravely endured the darkness of the grave with his spirit undefeated and undiscouraged and paid the full price without flinching, with his eyes still on sinners. Thank God for such a Savior!

5. Here is evangelism's last chance. Here is the sinner saved at redemption's last station this side of hell, "snatched as a brand from the burning em-

bers of hell." This thief was the closest to the cross to get the fresh flow of Christ's life-giving power and he got it instantly and immediately. It is dangerous to wait until death's clutches grip our throats; but, thank God, if we do wait and then turn to him his mercy will save.

I am thinking now of an experience in a great revival. An old man around ninety years of age, seventy years an atheist and an infidel, a great surgeon and doctor, for the first time in his long life of sin came, without cane or crutch or the wobble from age, bravely down the aisle, asking for the prayers of God's people. Tears were in his eyes, tremor was in his voice, and conviction was in his heart. I knelt at his knee and looked up into his brave, intelligent face and said, "Doctor, I offer you Jesus on two terms—repentance from sin, all your sins; faith in the atoning work and living power of Jesus risen from the dead." With a voice trembling with conviction and thrilled with emotion he said, "Sir, I accept the terms and surrender my life, my sins, my soul to him who for seventy years I have opposed. At ninety," he said, "I surrender to Jesus." He did not live many months but those months were triumphant and glorious. This man drank all the joys and strength of life's cup and quaffed its riches to his own satisfaction and then brought the dregs of the cup of life and offered them to Jesus. Thank God, Jesus took the dregs and saved his soul.

6. Here is where justice and mercy met and both triumphed. The thief had no merit and deserved only to die under his sins. Jesus had no guilt, but merit only and they changed places. Jesus took the sinner's guilt under God's law and wrath. The sinner took Christ's righteousness and merit and when God looked on the sinner in penitence and faith and saw Jesus in his soul he freely justified and pardoned him. Justice was satisfied in that Jesus was worthy. Mercy was gratified in that the sinner had

taken the righteousness and merit of Jesus. This is salvation by grace and grace alone. "Where sin abounded, grace did much more abound." There is no more glorious illustration of Christ's atoning work on the cross than in the salvation of this dying thief by a dying Savior.

7. Here the gospel's power is demonstrated beyond all question and doubt. Sin did its worst in the crucifixion of Christ and grace did its best in the glorious salvation of those among the worst of sinners. This illustration should embolden every preacher, teacher and soul-winner in all the world. None are too hard for the gospel's power to save. In the past twenty-nine years of an evangelistic ministry I have seen harlots, atheists, agnostics, infidels, drunkards, men with the blood of their brothers on their hands, blasphemers, thieves, robbers, all sorts of sinners, come to this same gospel fountain and go away refreshed, redeemed and re-made for the glory of God.

8. Here is the peril of a narrow margin for sinners. In a few hours this sinner would have been in sin's greatest and most enduring punishment; but by Christ's blood-bought interference was carried with Christ into heaven's richest fellowship and glories, just a margin of a few passing hours. Jesus said, "To-day thou shalt be with me in paradise." Here is the best of God's sons and the worst of sin's victims marching to glory side by side by the grace of the margin of a few hours. "Amazing grace, how sweet the sound that saved a wretch like me."

Let us preach this gospel to lost men without fear or favor. Let us never doubt its power. Let us win the children when they are young and spare them this narrow margin. Let us call the young and middle-aged and the aged, all, and warn them against the peril of the narrow margin.

9. Here is an example to all of us preachers and soul-winners. Jesus won every one he could from his

baptism until his last expiring breath. The last deed he did before he gave up the Ghost was to win a dying sinner. We may get too old to preach, but never too old to win souls. I want to win all the lost ones I can while I have life and strength and then win some poor sinner just as death opens the door of glory. I do not want anybody to make a "shelf" for me as an old preacher. If they do, they had better make it out of reënforced concrete or I will kick the shelf over, even if I have to do it with a cane or crutch, and try to win somebody to Christ. This is a glorious example of our Savior left to preachers everywhere.

CHAPTER XXII

Jesus and the Burning Heart

Towards the close of Christ's ministry, after his resurrection and before his ascension, Luke gives us a record of a marvelous incident which should be memorialized in the life of every worker for the Master. I quote the incident, Luke 24:13-35, "And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty indeed and word before God and all the people. And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were

with us went to the sepulchre, and found it even so as the women had said: but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him: and he vanished out of their sight. And they said one to another, Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread."

Here is a marvelous message in evangelism. I wish the reader would give a long, meditative, spiritual look at this record of this beautiful incident in the after-resurrection life of our Savior. Turn your constructive imagination loose and prayerfully look at this soul-winning message. Christ's passion is passed. The price of redemption is paid. That long series of excruciations and unmeasured heart-aches connected with the trial, crucifixion and resurrection of Christ have done their worst. The devils of earth and in hell had a holiday and rejoiced that God's Son was in the grave and that the world had repudiated him in the most humiliating

manner; but he had endured, passing through it all in triumph and he was now on the victory side of death. The bitterest sting of death had been endured and an apparent victory of the grave had been turned into sin's greatest defeat; and the victory of all life, this life and the life to come, had been won in the triumph of Christ over death. He was risen from the dead and Joseph's tomb was empty. He appeared many times after his resurrection with many infallible proofs to his disciples, but only to his disciples. He appeared to the women, the first messengers of the resurrection. Then he appeared to two of the disciples, then to seven by the sea, then to a group one Sunday in the inner room, behind closed doors, without Thomas, and later to a group with Thomas. Then he appeared to the five hundred. But this appearance with Cleopas and the other disciple on the way to Emmaus is one of the most meaningful visitations of our Savior to his disciples after his resurrection. Let us remember that Jesus was then in his after-resurrection appearance, just as he is to-day. He was in his resurrection garments. He certainly had a body. It was the same body he had before the resurrection, less whatever death took away; the same hands with the scars of nails; the same feet, nail-riven; and the same side, with the spear-print; and yet it seemed that no physical obstruction was a bar to him. He entered the room of the disciples unobserved through closed doors, yet he ate and drank and talked and walked with his disciples. This is a wonderful mystery, a marvelous combination of spirit and resurrection body. What a prophecy for the future for all Christ's disciples who sharing in his death will also share in his resurrection. This is certainly the same body he has to-day and will have in all the future glories of fellowship with his people in the realms of bliss. These two disciples were on their way to Emmaus, a little village northwest of Jerusalem,

I think. What their object was in visiting Emmaus we do not know. Whether they reached the little village or not, we do not know. It seemed immediately after they had dined with Jesus and realized who he was they hastened back to Jerusalem. The next verses tell of their conversation with the disciples back at Jerusalem. As they walked on the way a stranger appeared and they entered into conversation with him at once about things that had happened in Jerusalem, the crucifixion of Jesus. It was that that filled their hearts and was the subject of their conversation. It seems that they did not understand it all. Their minds were gradually opening to the spiritual kingdom Christ came to establish; but yet their eyes were holden. They were slow to believe and Jesus reproved them for their unbelief and then he began at Moses and through all the prophets opened to them the Scriptures. That must have been a wonderful theological class, peripatetic and on the roadside, when Jesus gave the lucid interpretation of the Old Scriptures concerning the Messiah. As they stopped for a meal or probably for the night, it says Jesus appeared as though he would go further; but they prevailed on him and he remained with them awhile and then he went on his way; and they evidently hastened back to Jerusalem. After it was all over as these disciples talked about their interview with Jesus, they said to one another, "Did not our heart burn within us while he talked with us by the way and while he opened to us the Scriptures?" Here is the message of the burning heart.

THE NEED FOR THE BURNING HEART

There is so much professional work in the ministry, so many material tasks, so much dealing with the difficult problems of administration, money-rais-

ing, and so on, that there is great danger that the ministry of to-day will miss the burning heart, that is, the heart that glows with spiritual fervor and heavenly enthusiasm. Some one has said, "The greatest bankruptcy is the loss of enthusiasm." Surely this is true of the ministry and the other workers in Christ's kingdom. My greatest fear concerning the preachers of this busy, electric life, of this automobile century is that we will miss the joys and glories of the burning heart. I think the divine record has set this simple illustration, this simple roadside interview of Christ, with two of his disciples, here on this eternal page in order to call the winners in his kingdom back to the necessity of spiritual enthusiasm and glow and fire and power. We are given here the method of obtaining the burning heart, the conditions by which and in which it is to come to us.

PATHS TO THE BURNING HEART

Let us see if we cannot find in this glorious incident some paths to the heart of God, traveling which we may find renewal in spiritual strength and the walk deeper with God. In the ancient time when Moses had had an interview with God, he had to veil his face, so great was the glow and reflection from his face as his heart burned with communion with God. The people could not look on his face. There is great need that to-day God's preachers will have this shining face and glowing heart resulting from communion and fellowship with God in the secret places of prayer and power.

1. Let us remember that these disciples were in the way of duty and service. They were on their way to Emmaus, evidently to perform some task or to deliver some message or carry the news of Christ's resurrection. They were not cloistered in some

place of ease. They were not seeking ease; but they were on the dusty road of duty and service. You and I find the burning heart in the path of duty.

2. They opened their hearts to God's word and submitted their lives to the instruction of Jesus. Jesus could find no better way to give them the glow of soul and enthusiasm of heart than by opening to them the Old Scriptures. God's face is in his word, revealed to the spiritual believer and concealed from the carnal eye. And here, with Jesus as the teacher, the ancient page of revelation brought the very glow of heaven to their hearts. How we need to stick to the Bible, study its truths, constantly enrich our hearts with its great heavenly thoughts and hold with a death grip to its divine altitude, drink deep at its Pierian fountains, climb high its mountains of revelation and of vision, and dig deep for its gold, its rubies of truth. Poor indeed spiritually is the soul that neglects the Word of God.

3. These disciples found the burning heart in companionship with Jesus an open-eyed vision of him. They did not at first recognize him but they kept their hearts on him until they did see him and understand him. There are transfiguration hours in this day for all the disciples who, whether by roadside or on mountain-top or in some secret place of prayer, will pay the price of communion and fellowship with him.

4. That is a significant sentence where it says, "And Jesus appeared as though he would go further." Jesus was not willing to stop for long. His mission leads on. There are duties to perform between resurrection and ascension, not only for Jesus, but for all his disciples. Here lies a message for loyalty to all the activities of Christ's kingdom. Christ pressed on from Gethsemane's bitter cup to Pilate's court, down the Via Dolorosa to Calvary and from Calvary to the Tomb and from the tomb to the ascension and from the ascension to mansion-

building and intercession for his people. Jesus is a busy God. If we follow him we, too, must be busy. Happy is the man who can mix meditation, prayer and communion with Christ in the secret place with the busy tasks of strenuous life amid the sorrows of men and the duties of Christ's kingdom.

5. Companionable conversation. These disciples talked much about their interview with Jesus and rose up at the same hour after Jesus had left them and hastened back to Jerusalem and found the disciples and talked over with them the incidents and experiences of the day. Quiet, companionable conversation about Christ's things, seems to be a lost art to-day. We are all too busy for that; but the things that engage our attention do not give us the blessing nor bring us the power there would be in companionable conversation about the things of the kingdom of God. There is a significant verse in the Old Testament, Mal. 3:16, "Then they which feared the Lord, spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name"; and he goes on to say, "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

I would call my own soul and that of my brethren back to the habit of speaking often one with the other about the name and glory of God. For my own self, I crave the burning heart. It will give enthusiasm; it will give peace and joy and power in the day of drouth. It will make fat our bones and satisfy our souls as nothing else will. It will set ablaze our words and send us out to bear to a lost world with enthusiasm the message that Christ is risen from the dead and that Joseph's Tomb is empty, that the price of pardon has been paid and there is victory for all of God's people.

CHAPTER XXIII

The Simplicity of Christ's Evangelism

Jesus never had a complicated program in winning men. His whole ministry was based on the simplicities of life. There is great mystery in his doctrines and his power and in the secrets of his sources of strength from God; but in the matter of methods for himself and instruction in soul-winning to others there was great simplicity. In Isaiah 35:8 the prophet says, "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; and it shall be for those: the wayfaring men, though fools, shall not err therein."

God has always made his way so plain to man that the simplest among men could understand and find the way. Paul bids us follow the simplicity which is in Christ Jesus. We find in two interesting cases where Jesus won men to Christ his very simple program. One is in the case of Philip as recorded in John 1:43 where it is said, "The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me." This seems to have been Christ's whole program in the saving and in the calling of Philip to be an apostle. The next thing we find Philip with a compassionate longing for the unsaved going after his friend Nathanael and bringing him to Christ and from there on out Philip followed the Savior and was one of his most useful and faithful apostles and disciples.

The other case is that of Matthew, or Levi, the publican. We find the record of his case in Matthew 9:9 where it is said, "And as Jesus passed forth

from thence, he saw a man, named Matthew, sitting at the receipt of customs: and he saith unto him, Follow me. And he arose, and followed him." And also we find it recorded in Luke 5: 27-29, "And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of customs: and he said unto him, Follow me. And he left all, rose up, and followed him. And Levi made him a great feast in his own house; and there was a great company of publicans and of others that sat down with them." This is a record of the salvation and call to service of another of Christ's most faithful apostles and disciples. Matthew was not only a faithful apostle, but also a writer of the first of the Gospels and one of the greatest records of the life and ministry of Jesus Christ.

There was no intricate program which Jesus offered to these two men as he met them probably for the first time and spoke the words of life to them. It is probable that both of these men had been in the crowds and had heard and seen Christ and had known of his wonderful works; but this was probably the first time Jesus met them face to face, the one on the roadside in Christ's earliest ministry, the other seated at the receipt of customs, as a tax-gathering officer of the Roman government. Levi was counted as a publican, employed by the Roman government and hated by the Jews; and, while performing his duties as tax-gatherer, Jesus met him face to face and found his soul pliant and obedient and this hated publican who had been influenced by the wonderful character and works of Jesus at once yielded to his call at his first opportunity. Let us look at the full meaning of these simple words of Christ as he spoke life everlasting to these two men and at the same time called them into the most glorious service ever offered men on earth.

Only fourteen men were ever given the privilege of apostleship under Jesus. One of them proved a

traitor and unworthy of the great responsibility. Judas Iscariot wears through time, and will wear through eternity, the saddest and most tragical name ever given to man. He was one of the original group of twelve. After the ascension of Jesus the church at Jerusalem, at the suggestion of the apostles, elected Matthias to take the place of Judas. There is nothing said of him beyond his election. There are some who think that this election was not according to the will of God and that really Paul was the successor of Judas and took his place in the group of the immortal twelve. I am not inclined to cast such reflection on the act of Christ's early church. The incident of Matthias' election seemed to have been as genuine an act under the direction of the Holy Spirit, in answer to prayer, as any other act of the early church; but it still remains a mystery as to how the apostolic twelve, which seems to remain intact in the future, can be worked out and explained in view of Paul's appointment as an apostle. And he says he got his appointment direct from Jesus Christ; and the scholarship of the world has been unable to deny his apostolic succession, but everywhere have admitted it. But these two men, Matthew and Philip, were members of the apostolic band and were faithful members and throughout time and eternity their record will remain glorious and their service effective. But the method of their conversion and call were very simple as the words of life and service fell from the lips of our soul-winning Savior.

THE SIMPLICITY OF HIS PROGRAM

Jesus found these men and faced them in his majestic and perfected humanity and deity and looked into their hearts and evidently found faith and love and a desire to trust and follow him. And on the

basis of that obedience and willingness and surrender he commandeered their lives and saved their souls.

1. "Follow me." Much is involved in these imperial words. A perfected humanity and the evidently manifested deity of Christ in his messiahship impressed at the first view these penitent and obedient souls and Christ summed up in two words all his eternal program of life. Of course, he meant they could not follow him and love and follow their sins. Hence, there was separation from their sins, their love of sin and their indulgence in sin, in the very thought of following Jesus. No man can closely follow Jesus and love his sins. So, in the very heart of this call and command of Jesus was evidently the doctrine and practice and experience of repentance from sin. Repentance from sin is the initial step to God on the part of every sinner. Jesus did not violate this doctrine in this call and command to these two waiting, willing sinners. They realized their helplessness and their sinfulness in the very presence of this matchless Messiah and the work of conviction by the silent and yet ever-present Divine Spirit was operative in their hearts. Not only repentance from sin was involved in this command of Jesus, but also faith in him as the Messiah, as the Son of God. "Following" Jesus meant discipleship, and discipleship meant accepting his teachings, and accepting his teachings meant accepting him, his personality, his claims of divine Sonship and Messiahship. Hence the very essentials of the plan of salvation are in germ in the acceptance of these two men of Christ's call, "Follow me." After in their hearts they had given up their sins and exercised personal faith in Christ and accepted his Messiahship, then immediately there arose in their souls an obedience and willingness which arise in every saved soul, a desire to do the will of Christ and follow him

in world service. So, there was a confession of their faith in him by their acceptance of him as the Son of God.

2. "He left all." This was said only in the case of Levi; but there is full meaning in what it said. I think it means that he left his sins, forsook the life, doubtless, of greed, sordidness, and selfishness, and left the business which was evidently sinful in its practices, extortionary in its greed upon the pockets of men, grafting in its method. "He left all." I think it means that he left his personal sins, his doubts and fears, his indulgences, his passions and appetites that led him away from God. I think it means that he left his companions and the habits of his life which had brought on him not only the hatred of the Jews, but the general condemnation of men everywhere. It certainly means that he left the life displeasing to God and accepted Christ and his ways.

3. He arose and followed Jesus. This is the act of complete separation from his former life and complete surrender to the ways and word and direction of the new life under the guidance of the Son of God. Thus it seems to me that in this simple call and command of Jesus and the words descriptive of the act of Levi there is summed up the whole program of repentance from sin, personal faith in the Lord Jesus Christ, separation from former ways, committal to the new life, and obedience to the new commands in Christ for every disciple. How simple is it all. What Levi did nearly two thousand years ago under the personal leadership of Jesus the Christ, exactly that I did nearly forty years ago under the leadership of the Holy Spirit as he brought to me Christ and his love. I thank God for the simplicity of the plan of salvation.

I recently heard a great compliment on a simple preacher, when he had finished a meeting of glorious power in which there were many saved. A very dis-

cerning disciple, with great admiration for the ministry of this simple preacher, said, "In every sermon he makes the way and plan of salvation simple so that any sinner, young or old, can, if at all under conviction and attentive, find the way to Christ." Whether this compliment was deserved or not I do not know; but I do know that preachers and teachers of lost men everywhere should stay by the simplicities of the gospel. We should never presume on the wisdom of sinners. We had better regard the oldest and wisest of unsaved men as children and make the way of life plain and simple to every one. A great preacher once said, "If when we preach to sinners we would preach as if we were talking to children, we would be sure to help all so that the simplest as well as the wisest could find the way."

I was greatly impressed years ago by the outline of a sermon which a preacher followed in preaching the ordination sermon of a young preacher. He had three points of instruction to the young preacher. He said, "You are to be a shepherd and you are commanded to feed the sheep of Christ's fold. I would leave with you three things as you administer food to Christ's sheep.

1. Place the food where the lambs can reach it and then the big sheep will be sure to reach it.

2. So mix the gospel food that it will be palatable to all. Make the food tasteful to the appetite of the sheep."

And then somewhat changing his figure he said,

3. "Bring it steaming from the kitchen."

He meant to say that the food should be given in a warm, affectionate, loving way, that the sheep may take it and digest it and get strength from it.

As I study the life of Christ, I am more and more drawn to the simplicities of the gospel. He never used big words. All of his illustrations were drawn from common life. He expounded the most mysterious doctrines, but always in the terms of common

life. He always made himself understood when he sought to do it. He often spoke parables and then explained them. I would counsel my own heart and yours as well to do our best to simplify the truth, especially when we are seeking to win men to Christ.

There was great wisdom in the counsel of Dr. Broadus to the young ministers of his day. He said, "'Study Butler's Analogy' and then preach to the negroes." "Butler's Analogy" is one of the most difficult of studies; but Dr. Broadus knew that if the young preachers would preach to the colored people who are people of plain language and of simple understanding, in the main, the young preachers would learn the art of simplicity. He meant no reflection on the negroes; but he did mean to carry a great message in simplicity of preaching to preachers everywhere.

My prayer is that God will help us, those of us who are teachers of preachers, whether it be in the more erudite and difficult studies of theology, psychology, church history, and so forth, or in the easier studies, that we will seek ever to give the ministry a simple message to give to sinners. Thus, we will follow the example of our Savior so gloriously illustrated in his call to salvation and service of these two immortal apostles—Philip and Matthew.

CHAPTER XXIV

The Gospel He Preached

THE CONDITIONS OF SALVATION

Jesus was preëminently a preacher. He was a miracle-worker, the most original, popular, attractive and enticing teacher the world ever saw; but he was a preacher. His great sermons have lived longer, gone further, wrought more wonders and have done more constructive and glorious work in leading, building and saving the lives of men and in establishing the most enduring foundations for civilization. It is said in the early part of his ministry (Matthew 4:23) that "Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." Here early in his earthly ministry is the announcement of his three-fold program, that of evangelization by preaching the gospel, that of education by teaching the doctrines of the gospel, and that of healing the diseases of men, both by his own divine power and by the benevolent and ameliorating agencies of the truth. It is said of him in Matthew 4:17, "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." And all through the three and a half years of his public ministry we find him preaching to individuals, small groups and multitudes of people. His days were full of preaching, teaching, healing; and his nights were full of prayer and communion with the Father. The record is very clear as to the gospel he preached. The Four Gospels are packed with eternal truth which he proclaimed to individuals and multitudes.

The world is not left in the dark. He clearly sets out the conditions of salvation, the plan by which men are to be saved.

THREE GREAT FUNDAMENTALS

Jesus in his preaching laid heavy emphasis upon three primary and enduring fundamentals as the basis of the world's redemption.

1. Sin. Jesus recognized man as a sinner from the crown of his head to the sole of his feet. Man was inherently sinful. He loved darkness rather than light, because his deeds were evil. The picture Jesus gives of sin is the darkest picture ever given by divine or human lips. He paints sin as a great fact, a persistent principle, full of guilt and stain and iniquity and all the diabolism of hell. He not only makes it a great principle but it is a principle inherent in and summed up in a mighty personality, the devil, and legions of the devil's emissaries and agencies. Sin left its stain and showed its iniquitous guilt in the deepest nature of man, permeating and penetrating every fiber of his being. His body was sinful; his mind was sinful; his soul was saturated with the very poison of sin. Jesus used the strongest words describing the heart of man, even the supposedly best man of his day, as a whited sepulcher, full of dead men's bones and all uncleanness and the very seat and heart of unrighteousness, the home of idolatry, adultery, blasphemy, murder, and all such. Jesus regarded that this sin had involved the whole human race. He told Nicodemus, probably the best man in his moral character of Christ's day, that he must be born again, that it was a divine necessity, that he had to have a new nature and become a new creature by the special recreative act of God. Christ regarded the whole world as lost, dead in trespasses and in sins and it was said of him that "The Son of man came to seek and to save that

which was lost." The three parables in Luke 15 bear heavily down upon this great doctrine, that men are lost and are dead and are separated from God. Jesus did not teach that all men were as bad as some men, but that every man had the germs of sin latent in his soul which when developed make all men as mean as the worst of men. He painted the darkest colors of this sin as rejection of the light which God sent in his own Son. He said that men were condemned and under wrath already, because they did not believe on God's only begotten Son. This fact of sin, headed up and embodied in the personality of the devil, Christ's chiefest enemy and the arch enemy of all righteousness, is the fundamental fact set out in the whole life, death and ministry of the Lord Jesus Christ. The preaching of this day or any day that soft-pedals sin misses the gospel message. Sin must not be apologized for nor whitewashed nor veneered nor treated lightly; but it must be regarded as the most diabolical fact and the most present potency in all life. When we forget in our preaching that man was born in sin, conceived in iniquity, and goes astray from the very womb, speaking lies, that all men have fallen short of the glory of God, have gone astray from God, we miss the highest necessity for the ministry of Jesus Christ and the whole program of God for the world's redemption. Jesus knew what was in man and he knew what sin was to do for man's substitute on the cross that was just in front of him. He knew it was to do its worst on Calvary. Hence, he hated sin, he put the whole force of his human and divine personality against it, and while on the cross threw himself in the path to destroy sin as sin was seeking to destroy the human race and dethrone God. We cannot understand the preaching of Jesus without recognizing this great fundamental fact of sin present everywhere in human life.

2. Atonement. Jesus was introduced as God's

Lamb to take away the sin of the world. Jesus recognized this as his mission. He knew that he was born to die. He was as God's Lamb slain from the foundation of the world. This was evident as a consciousness of Jesus from the very beginning of his ministry, as is seen in the fact that he demanded baptism at the hands of John, who regarded him as the Lamb of God to take away the sin of the world. Here is the great meaning of that ordinance which was inaugurated by John the Baptist under the direction of God the Father to which Jesus submitted and to which he commanded all his disciples to submit. It is a picture of his death, his burial, and his resurrection. Any mode of baptism that does not picture the death of Christ misses the great message of its inauguration and meaning throughout all the ages. When John the Baptizer led Jesus down into the water and immersed him (for that is the meaning of "baptizo") and raised him again from the liquid grave, he pictured Jesus as God's slain Lamb, substitute and atonement for the world's sin. This is shown also in John 3:14-15 in one of the first interviews that Jesus had with a big sinner, where he said, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life." Here Jesus recognized the fact of the approaching crucifixion on the cross of Calvary, on the two arms of which he was to pay the price of the world's redemption and take away the sins of the world. Here he proclaims to all the world that God's virgin-born Son, holy in the very substance of his nature, without sin, a fit and meritorious substitute for men, having kept the law of God and being the Son of God, could himself pay the full penalty of God's broken law and meet the conditions and satisfy the terms of violated justice. The whole picture of Jesus in his ministry is as one walking toward Calvary. He gently unfolded the

great doctrine to his disciples. He pointed out that he was the fulfillment of the types of the prophets but their minds were slow to apprehend; but every time his disciples baptized a believer they pictured his coming death and the price he was to pay for the world's salvation. This doctrine is the very heart of John 3:16, "For God so loved the world that he gave his only begotten Son." That word "gave" means all there is summed up, hidden away, revealed and yet not unfolded in the cross, the atoning death of the world's Savior. Now, sin on one hand and the cross on the other was the great dark background of the preaching of Jesus and it should be the preaching of all those who seek to preach the gospel. These two great facts, sin and atonement, must be fundamental in all the presumptions and assumptions of preaching and should be conscientiously believed and spiritually apprehended and faithfully proclaimed by all those who would preach and teach the truth.

3. The new birth. In the third chapter of John, Jesus, when in conversation with Nicodemus, set out the great doctrine of regeneration, which he termed a birth from above. Nicodemus came to him by night and announced his belief that God was with Jesus. Jesus had said to him, "Except a man be born again, he cannot see the kingdom of God." Then he went on to explain, when he said, "Except a man be born of water and the Spirit he cannot enter the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." Here Jesus taught to a distinguished sinner one of the greatest facts in the history of the souls of men. Let us look at this teaching of Jesus.

(1) He said to this master in Israel, a man with an exemplary character, who was a leader in high intellectual and moral atmosphere, with great re-

sponsibility of leadership on him, "You must be born again," or from above. He says this is a divine necessity. All men are laid under this obligation and necessity. If Nicodemus of high moral standards must be born again, then all other men must be born again.

(2) He says that it is a birth from above, that is, a regeneration and the result, a new creation in Christ Jesus. It was spiritual, but it was actual and vital because it affected the most living and vital elements of man's nature; but it was a birth, that is, a remaking and regeneration.

(3) He stated that it was heavenly in its source and power, that it was outside of man, come down from above. It was a birth of the Spirit, not of the flesh nor of the will of man, but by the Spirit of God. It was the inflowing from above, from divine sources of the new fluids of life, making anew and again the very nature of man, an impartation of divine life.

(4) He says it is a mysterious and an inexplicable operation. He says it is like the wind, we neither know its source, nor its destination; but it is powerful just the same. We have evidence of its existence; but its sources are hidden. This is one of the glorious facts of our salvation, that it is mysterious and inexplicable to the finite mind of man. God is its source and God is the agent of its application.

(5) The result of this new birth is eternal life in the soul of man who meets its conditions. It is a fadeless and an endless participation in its life, God's life, the heavenly, unending life, whose source is in God.

(6) Another result of this new birth is the entrance into the kingdom of God, a citizenship in a new and a heavenly realm. Its partaker is a citizen of God's kingdom and is subject to the rule of God, and is an heir of all of its glories.

Now, upon these great facts of the new birth Jesus sets out the conditions of salvation, how this new birth is to be obtained.

CONDITIONS OF SALVATION

All through the records of the Four Gospels it is made plain that the conditions of salvation are two, just two and only two. The ministry of the gospel needs to know this and preach it and teach it everywhere.

1. Repentance from sin. In Matthew 4:17, in the very beginning of Christ's ministry, it is said, "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." This was the gospel John the Baptist preached. All through the hills of Judea and up and down the Jordan valley the clarion voice of this mountain preacher, John, rang out the truth, "Repent for the kingdom of heaven is at hand. Now, Jesus took up the same note and doctrine and proclaimed it everywhere as the first step to God. The doctrine of repentance involves sin, its nature, its guilt, its destructive power. It is demanded of every soul coming to God because it enables that soul to get on God's platform of righteousness—a hatred of sin. Repentance is a change of mind in its etymological sense and a change of attitude in its gospel sense. It lays the ax at the very root of the tree of sin and asks that man shall join God in repudiating sin and turning from it, giving up its love, being free from its power, from its destiny. This was no new doctrine. It is an Old Testament doctrine and it was no temporary doctrine. All the apostles preached it and Jesus commanded that it be preached. The New Testament gives a number of God's reasons why men should repent and why this doctrine should be preached among men.

(1) God commands all men everywhere to repent.

(2) "Because God hath appointed a day in which he will judge the world in righteousness." The judgment is God's demand for repentance.

(3) The goodness of God leadeth man to repentance. His mercies, his love, his providential expressions of his care for men, are meant to call men away from their sins.

(4) They should repent because of the basis of repentance. Their sins are to be forgiven when the times of refreshing are come from the Lord.

(5) They should repent because it is an absolute necessity. Jesus said, "Except ye repent, ye shall all likewise perish." As the old preacher said, "It is turn or burn."

(6) Men should repent because of the joy their repentance will give to three worlds—the world of their own hearts, the hearts of the loved ones about them, those who are in the heavenly realm. He says there is joy in the presence of the angels of God over one sinner that repenteth. These and other reasons are given in the New Testament why men should repent of their sins. I believe that this doctrine should appear in every gospel sermon on the plan of salvation, either in direct teaching or in assumption. It is a great fundamental doctrine and should be preached by God's ministers everywhere. There is no substitute for repentance, no evasion of it and no escape from it. Man cannot put anything in the place of repentance and please God; not money, not wisdom, not morality, not church membership, not baptism, not the Lord's Supper, not moral life, not charitable deeds, nothing. Man must repent of his sins in order to satisfy the conditions of salvation set out by Jesus Christ.

2. The second great condition of salvation is a personal, voluntary spiritual acceptance of Jesus Christ as God's substitute for sin. Faith in God's Son is an unalterable condition of salvation. The Bible makes it clear that without it there is no sal-

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vation. All through the teachings of Jesus and his apostles this great doctrine appears. John 1:12 says, "But as many as received him, to them gave he power to become the sons of God, even to them that believed on his name." John 3:16 says the same thing. John 3:18, John 3:36 and John 5:24 and in many, many other places this great truth stands out as the second step to God. Nothing can take its place. Faith is the consent of the soul to the work of Christ on the cross as the soul's atonement, making peace with God and setting up in the soul the condition of regeneration. It is the cup in which we receive the blessings from God, it is the wire which transmits the current of light and power. Jesus made all this clear in his teaching and so must we in ours. On these two terms—repentance from sin towards God, and faith in the Lord Jesus Christ—hangs the destiny of men. Both of these acts must be voluntary. They cannot be forced. No one can perform these acts for another. There is no proxy in religion. Each individual for himself, howsoever wise or howsoever iniquitous, must meet these terms of life eternal or accept the consequences—eternal separation from God. This excludes all legalism, ceremonialism, morality, churchism, ordinances, creeds, and everything else, as terms and conditions of salvation. These terms can be universally accepted by men. Neither term is impossible to any man in view of the offered help of God in applying God's remedy to the soul. This is the gospel that Jesus preached and this is the gospel that you and I should preach to every lost man in all the world. This is the only way we can pay our universal debtorship to man or discharge our gospel trusteeship and carry out our divinely appointed ambassadorship to the souls of the lost the world around.

CHAPTER XXV

Jesus and the Doctrine of Eternal Punishment

Jesus, God's greatest evangelist, in his public preaching and private teaching set out many heavenly doctrines for the enrichment, indoctrination, inspiration and salvation of men. In this chapter it is my purpose to set out, not exhaustively, his teachings on eternal punishment, but to give enough to show his meaning, his view and his purpose in the proclamation of this tragic and destiny-involving doctrine.

1. In his marvelous discussion with Nicodemus and the message he delivered following in the third chapter of John, Jesus announces the doctrine of the judgment and condemnation of God on unbelievers. In John 3:15 he says, "Whosoever believeth in him should not perish, but have eternal life." He repeats this in the immortal and world-famous verse, John 3:16. Here he contrasts perishing with everlasting life. When we look down on men from God's upper heaven and the divine side, what does Jesus mean by the perishing of souls? In verse 18 he says, "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." Here he places condemnation as an issue of unbelief in God's only begotten Son. What does he mean by a soul going into eternity condemned before God? In verse 36 he says, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Here he plainly says that the one who does not believe in Jesus shall not see life. Cer-

tainly he does not mean physical life but the life that is eternal. And then he says on this unbeliever the wrath of God abideth. Here Jesus says the unbeliever is condemned and under the wrath of God and shall perish and not see life. And then in John 5:24 he says to the same effect, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Here he speaks of condemnation as over against everlasting life. He speaks of death as contrasted with life. Surely these Scriptures are a predicate to the tragic teachings of Christ on eternal punishment. These teachings of Jesus grew out of his interview with Nicodemus on the doctrine of the new birth. Jesus used the doctrine of condemnation and God's wrath as a motive in influencing men to turn away from sin and trust him for everlasting life. This all happened in the early part of Christ's ministry.

2. We find Jesus suggesting the doctrine of eternal punishment in his parables. He says in Matthew 22:1-14 in the parable on the marriage of the king's son that at this wedding feast there was a man present without a wedding garment on. The servants of the king had gone out into the highways and gathered together as many as they found, both bad and good, and the wedding was furnished with guests. And when the king came in to see the guests he saw there a man who had not on the wedding garment and he said, "Friend, how camest thou in hither not having the wedding garment on? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth." Here is a strong reference to the destiny of the unprepared man, the man who is not robed with the garments of the imputed righteousness of Christ, the man

who has not washed his robes in the blood of the Lamb. The wailing and gnashing of teeth and the outer darkness indicate and point strongly to the separation of the saved and the unsaved and the punishment of the unsaved in the world of darkness to come.

Again this same strong reference to this doctrine is brought out in the parable of the ten virgins in Matthew 25. He describes the five virgins that had their lamps filled, trimmed and burning, and the five foolish who had no oil and slept while the bridegroom was preparing to come, and when he came and the five foolish virgins were out searching for oil they missed the marriage because the door was shut in their faces and the Lord refused to open to them; but they heard him say from behind closed doors, "Verily I say unto you, I know you not." This same truth is emphasized in the parable of the talents in chapter 25. He condemns the slothful servant who had hid his Lord's money and put it to no profitable use and came back complaining against his lord. Jesus said, "Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

These parables tell a mighty story of destiny and doom for the unbelieving and unprepared and the unready.

3. Jesus uses in Matthew 23:33 some very strong language on eternal destiny. His deliverance in this chapter is one of the most blistering and cutting and denunciatory of all his deliverances, speaking of the Pharisees whom he characterized as hypocrites, whited sepulchers full of dead men's bones and all uncleanness and says, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" What could be stronger than these blistering words of our Savior on hypocrisy and those who are unprepared to meet God.

4. In Matthew 25:31-46 Jesus draws back the

curtain and tells the story of destiny. He says, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats." Then he goes on and describes those whom he calls sheep. He tells of their glorious deeds, giving drink to the thirsty, taking in the stranger, clothing the naked, visiting the sick and the imprisoned, feeding the hungry, and other blessed, benevolent deeds. He says, "Since ye did it to these, my brethren, ye did it unto me." These are all deeds of practical Christianity, showing the saved heart and showing attachment to Jesus Christ and service to him. And then he turns and describes the sinner whom he calls a goat in his picture of the shepherd. He says to them, "Ye did not visit the sick and the needy and the stranger and the prisoner. Ye did not give drink and clothes and encouragement and deliverance to these my brethren; and, since ye did not do it to them, in and through them ye did not do it to me. I was identified with them." This act on the part of these sinners was but the expression of their life of unbelief and rejection of the Lord Jesus Christ. They had refused to give demonstration of the life of love for him in practical service, because in their hearts they did not love him. Then he gives forth two immortal words. He says to the goats, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels"; and he says, "These shall go away into everlasting punishment: but the righteous into life eternal." This chapter, the twenty-fifth of Matthew, constitutes one of Christ's most thrilling polemics on the doctrine of eternal punishment. He connects this story up with his second coming and uses it as a great evangelistic appeal for men and women to have on the wedding gar-

ment, to have their lamps filled, trimmed and burning and have deeds, benevolent, charitable and missionary as indications of their faith of heart and their love of the Lord Jesus Christ.

5. Probably Christ's greatest deliverance in the most unmistakable terms is in his discussion in Luke 16:19-31. It is his discussion on the deaths of the rich man and Lazarus. He who says this is a parable has the burden of proof. For myself I do not believe it is a parable. I think Jesus here draws back the curtain, the veil hiding from our face the things just beyond the grave, and draws a picture of the two destinies, the destiny of the doomed and the destiny of the saved. Words cannot be clearer or plainer; and they are the authoritative words of Jesus Christ. He pictures two men —one rich, the other penniless; one clothed in purple and fine linen, the other in rags; the one in health and with friends, the other sick and friendless; the one with a fine home and sumptuous living, the other homeless and a sick, dying beggar. The very extremes of life are here pictured. He says that both of them died the same way and were buried and that God's angels took Lazarus to Abraham's bosom. He says the rich man died and was buried and opened his eyes in hell, being in torments. Jesus said this man was in torments. He says he not only had eyes to see, even after they had buried his mortal eyes, but he had a voice with which he could cry and call Abraham "Father" and beg for mercy, mercy after mercy's gate was closed. The man himself says, "I am tormented in this flame." We must remember that he called Abraham "Father" and Abraham called him "Son," and yet, though a rich, faithful Jew, he was in hell. Abraham told him to remember the good things he had in his life. He not only had eyes to see and a voice to speak and feelings to desire mercy, but he had his memory and it was active. Abraham told

him that there was no escape from where he was, that the gulf between them was fixed and nobody could cross. Nobody could bridge it and nobody could build a flying machine able to cross that fixed gulf. Then the poor rich man in hell turned missionary and wanted Abraham to send Lazarus to his father's house to call his five brothers to repentance. He says, "I do not want them to come into this place of torment." In this wonderful story Jesus says this man was in torment. Abraham says he was in torment and he himself said twice that he was in torment. The man in hell says, "If somebody can go to my brothers from the dead and preach to them they will repent and not come to this place." Now, this is the plain teaching of Jesus Christ on this great doctrine of eternal punishment. It is as clear as the noonday, as convincing, as logical, as tragical as it could be put. Jesus clearly teaches the following things:

1. That the unbeliever is condemned already, that he is under the wrath of God, that he cannot see life, without faith in the Lord Jesus Christ.

2. That faith in God's only begotten Son and repentance from sin are the two conditions on which men are to escape from the eternal fires of an endless hell. The rich man was in hell, not because he was rich nor uncharitable, but because he did not repent of his sins. He held on to his sins and they carried his immortal soul into a place of torment.

Now, Jesus used these sad and soul-stirring doctrines to influence men to give up their sins and to trust him and thus to escape the wrath and condemnation of God and enter into eternal life through the power of God's only begotten Son.

I believe we preachers ought to preach what Jesus preached. There may be a good deal of mystery mixed up in it; but we live in a world of mystery. If we teach only the things we understand then our instruction will be very limited. If

Christ could use many times and in a powerful way these tragic doctrines of destiny to get men to give up their sins, put on the wedding garment and light the lamps of their souls and be ready at his coming and escape hell, then surely all the followers of Jesus Christ and especially the preachers of the gospel should ring clear, clarion voices out in these sad, destiny-forming doctrines.

CHAPTER XXVI

The Types of Evangelism in the Ministry of Jesus

The examples of Jesus in soul-winning sweep the whole gamut of types of evangelism. Practically every expression of soul-winning in all the kingdom of God to-day finds in the ministry of Jesus a great outstanding illustration and tremendous emphasis. I want to sum up and set out the different ways in which he expressed his love-longing for a lost world in his effort to win men to life everlasting.

1. *Personal Evangelism.* Jesus was a great believer in carrying the gospel to men one by one, face to face, in personal approach. It is probable that Philip is the first case where Jesus on his own initiative faced an individual lost sinner with the hope and power of the gospel in personal approach. He met him on the wayside and said, "Philip, follow me"; and Philip followed him and Christ made a great apostle out of him. But between this time and his dying utterance on the cross, when he won the dying thief, are many, many cases of personal evangelism in the life of Jesus. There is Nicodemus, the Samaritan woman, Zacchæus and blind Bartimæus and many another where he for himself approached men and caused them to see the light and imparted to them his own divine, redeeming power. Jesus seems to make this duty of personal evangelism as the first and primal duty of every child of God. It is a duty binding upon each of us from the day of our second birth to the day of our death. Each of us owes a universal debtorship to lost men which we cannot pay in money only, in learning only, but can only pay in terms of personal

approach and individual witness and testimony to the saving grace of the Lord Jesus Christ. It is a debt we can never pay. If we pay it in full to-day, it comes on us again to-morrow. If we pay it when we are well, it is on us when we are sick. If we pay it when we are poor, it is on us when we are rich. If we pay it when we are rich, it is on us when we are poor. The realization and the application of this great personal obligation which every child of God owes to every lost man is the only way we will ever bring this world to the Lord Jesus Christ. Just suppose every living Christian to-day would win somebody to Christ to-day and then all the Christians to-morrow would win somebody to-morrow, each one winning one and keeping that up. Look how speedily the world would be brought to Christ. Thank God for the great illustration and example Christ gave and set for us in the doctrine of personal evangelism.

2. *Domestic Evangelism.* Jesus believed in our reaching for life everlasting every one in our home circle. It is probably true that every member of the family of Joseph and their near relatives finally believed in Jesus Christ. The family of Jesus was slow to accept his deity; but his wonderful ministry and the faithfulness of his testimony was evidently so great that he finally won them all. There are a number of cases in the ministry of Jesus where he put emphasis upon domestic evangelism. One is in the case of Andrew going after his brother Simon in the early ministry of Jesus. Another is the case of the Syrophœnician woman, another the case of the centurion whose son was sick and when Jesus saved him at long distance the whole family believed and followed the Savior. The home circle is an important circle for evangelism. It is the duty of the father, the duty of the mother, to bring to Christ their children; the duty of the wife to bring to Christ the husband and the husband the wife, the

brother the sister and the sister the brother, and so on clear out to the limits of consanguinity. In the relationship of blood there are multiplied opportunities and pressing obligations upon every child of God to work and win. I remember how tenderly and how persistently my parents sought to bring me to Christ when I was a lad and it was in response to their efforts and prayers and faith that I was saved. Jesus in his earthly ministry put high pressure upon this obligation of soul-winning in the home.

3. *Commercial and Professional Evangelism.* I mean by this the obligation of one business man or one professional man to win to Christ his business and professional friend. The saved employer ought to lead to Christ the unsaved employee; and the saved employee ought to lead to Christ the unsaved employer. The saved partner ought to win to Christ the unsaved partner. Jesus would have all the strength of business, professional, political and social influence to be capitalized in bringing the men and women in these circles to know Christ. There are many stories coming down through the histories and biographies of good, great men, such as Mr. Gladstone, Mr. Wanamaker, William Jennings Bryan, and others, who in their personal touch with their business, professional and political friends witnessed a burning personal testimony for the power of Christ to save; and in their lives they won many to the Lord Jesus. The Christian lawyer should try to win to Christ the unsaved client. The saved doctor should try to win to Christ the sick patient. The saved young woman ought to capitalize her influence in leading to Christ the unsaved young men who come into her parlor and seek her companionship and love. When Jesus saved Philip in his early ministry he gave to his heart the compelling compulsion of a compassionate longing for his friend in business, Nathanael. And he went at

once and brought him to Jesus. Just think how glorious business, society and politics would be if all Christian men and women gave a true and winning testimony to their friends about them.

I am thinking now of a great doctor. I heard him tell the story in a men's prayer meeting in a great Presbyterian church, Bethany, in Philadelphia, the church of Mr. Wanamaker. This doctor was a great surgeon with international reputation. He said, "A few days ago there came to me a rich sick man from California. After a thorough diagnosis, I decided that an operation was the only chance to save his life and that the barest chance. An hour before the operation," he said, "the attendants, nurses and assisting physicians were in an adjoining room to the operating room." He said he asked all except the sick man and his wife to retire. He told the sick man that he had no disposition to frighten him, but that he knew that he was a very sick man and his chances were slight for recovery. The doctor said, "I want to know whether or not you are prepared to live or die." He said, "I am a Christian and I wish to talk to you about this most vital matter." The great surgeon said the man testified that he was not a Christian, that his riches and entangling alliances with worldly ways had carried him out on the tides away from God and hope. The doctor said, "I told him the beautiful story of how Christ died for him and that he was able to save him if he would only trust him." He said, "I bowed, putting my hands on the sick man's knees, asking God to save him." He said, "I felt falling upon my hands the tears of penitence and in a little while the sick man said, 'Doctor, it is all right. I have found peace in believing the Lord Jesus Christ.'" I heard this great surgeon say, "At the end of two hours, with the best skill I have, I tried to save the man's physical life; but he went out from my oper-

ating table to meet God; and I thank God that I believe he went to heaven."

Now, this is the thing Christ would have every man who is a saved man do with his unsaved friends.

4. Then, there is *educational evangelism.* Jesus in his great commission married in a holy union education and soul-winning. The soul-winner is the forerunner of the teacher; and evangelism is preparation for the school. They must go hand in hand if the world is to be won and trained and cultured for Christ. This means that every teacher ought to be a soul-winner and that every school, certainly all the religious schools, should be hotbeds of evangelism. The only way that we can get soul-winning and Christianity into the public schools is to carry it there in the personal testimony and devoted character of the teachers in the public schools. The teacher should seek to win to Christ the pupil and the pupil should seek to win to Christ the teacher. Jesus was a great teacher of evangelism. He trained the twelve; and he trained the seventy. He gave them definite instruction as to how to draw the gospel net; told them where to go and how to approach men. His public utterances which are recorded in the gospel are great homilies on soul-winning and remain until this day as the highest type of evangelistic literature. All educational institutions should be the best friends of all evangelistic, soul-winning movements. They should go hand in hand, heart in heart. The commission of Jesus Christ cannot be carried out in its highest expressions without a holy unity and union between the evangelistic agencies and the educational agencies. We should evangelize all education and educationalize all evangelism.

5. *Wayside Evangelism.* The example of Christ in the matter of picking up souls wherever he found them is a great encouragement to all those who would testify for Christ by the waysides, roadsides,

seasides, everywhere. He won Peter, Philip, Bartimæus, Zacchæus, the Samaritan woman, the Syrophœnician woman by the waysides; and he commanded the disciples to go out "into the highways and hedges and compel them to come in." The greatest neglect among God's people to-day is in the line of wayside, roadside evangelism. Philip was saved the first time he met Jesus, so was Bartimæus and Zacchæus and Nicodemus and the Samaritan woman. Jesus was faithful to their souls the first time he saw them and they were faithful to their own souls in immediately accepting Christ as their personal Savior. It has been one of the joys of my life to try to win men one by one as I have met them in life. I have won them on trains, in automobiles, in cowcamps, and out between the cotton and corn rows on the farm. I have won people to Christ in every place, I think, Jesus did, except up a tree and on a dying cross. I am thinking now of a Pullman car conductor whom I led into the light one day on a flying train and he testified to the group of Christians in that Pullman who came to shake hands with him that, "I have run my train out of St. Louis every week for seven years; I have carried preachers and Christians every day; and this is the first man who has ever spoken to me about my soul." I am thinking of a railroad conductor whom I led to Christ in his home one day and then afterwards met him on his run. He came into the Pullman and got my ticket and saw my name on my clergy permit. He grabbed me by the hand and said, "You are the man that led me to Christ. By the way," he said, "every man of my crew is a Christian except my brakeman. The engineer, the fireman, the porter, I have led all of them to Christ; but I have failed so far with my brakeman." He said, "I will bring him back. I want him to sit with you. I will do his work and mine on the train until you win him

to Christ." When the train would stop and pass a station the conductor would come back and look in to see how I was getting along with this fine young brakeman. I think we had passed probably the second or third station and the conductor came in and found us rejoicing in the salvation of his brakeman. I will never forget how he took the big, fine young man in his arms and said, "Thank God, I have got my whole crew now and if our train runs in a ditch, all my crew will be on the way to heaven." This is wayside evangelism. It needs to be practiced by every child of God every day. Jesus did it, and we should do it.

6. *Outdoor Evangelism.* The gospel is an outdoor religion. It likes the free air, the health-giving ozones of the open places. The first preacher of the gospel—John the Baptist—was an outdoor, country preacher. The vaulted skies and the resounding mountains of Judea were his auditoriums. Multiplied thousands who emptied the cities and countrysides were his audiences. He introduced the Savior to the world on the Jordan banks, in the open country. For the first hundred years of the gospel it had no houses of worship. It did its work outdoors on the street corners, on the mountainsides and down in the valleys. The gospel can do some of its best work in arbors made of the trees of the forest, under the bending oaks, in tents, in tabernacles, out by the countrysides, mountainsides, and in the suburbs of the cities. It is preeminently an outdoor religion. This means that God's people everywhere should carry the gospel in the open places of earth. If we keep our evangelism within the walls of the churches and there only, we will miss great masses of humanity. We must go where they are. Pentecost was an outdoor revival. Most of the great laymen and preachers in our churches to-day were saved while some preacher was preaching the gospel in the countrysides, in a

tent or an arbor, out in the open places. Jesus was our example. John the Baptist was a great illustration and Paul was a great exemplifier of outdoor, open-air evangelism. We should follow in their steps.

7. Jesus believed in *church evangelism.* He organized his church and churches to be the mighty agencies of soul-winning the world around. He wishes that his churches should have vital connection with the great agencies of winning the lost to Christ. They should be organized for it. They should be perfected for this great, paramount motive. They have all the elements and agencies of soul-winning within their organization. Christ put his ordinances inside the churches or at least made them church ordinances; and they should both be witnesses for a saving gospel. Jesus gave in Jerusalem and in his early ministry the first example of his church. It was meant to be the model for all ages, the model in organization, in doctrine, in officers, in government, in ordinances, in mission, motive, method and power; and he put soul-winning, glorious, Holy-Spirit-endued evangelism in the very heart of his churches. The day the churches depart from soul-winning, they depart from the path of the truth, and take the road that leads to death. Christ's churches were meant by him to be the great evangelizing agencies until he comes again.

8. *Pastoral Evangelism.* Jesus himself was the great shepherd of souls; and, as the shepherd, he set the example for all pastors in soul-winning. He put the pastor in the churches as God's big man, his key man in soul-winning. The pastor ought to love it, believe in it, study it, prepare for it, practice it, preach it, and major in it. The pastor should turn all the agencies of his ministry—preaching, pastoral work, the prayer-meetings, personal approach to men, all the organization of his life and

church, to this great matter of winning the lost to Christ. There is nothing so enriching to the life of a church as the perennial springs of soul-winning from the pastoral work, Sunday by Sunday, and week by week, with the great shepherd heart of the pastor being poured out to the lost men and women and children seeking to bring them into the kingdom of God and into the church. It is enriching not only to the pastor himself and conducive to a constructive ministry, but glorious to the life of the church. It will endear the pastor to the people and build fellowship and make for long and successful pastorates and be greatly contributory to the building of a strong life-bringing, powerful organization for the promotion of the gospel. Blessed is the pastor who knows how to produce soul-winning atmosphere and organize his church around this great primal matter of preëminent, perennial, pastoral soul-winning.

9. *Layman Evangelism.* Jesus was a great believer in utilizing the men and women in the ranks of his disciples for soul-winning. He used more than the apostles. He used the seventy who, as far as we know, were laymen; and then the apostolic history is full of great strong laymen-evangelists and their ministry. There was Philip, a deacon in the First Church at Jerusalem; and Stephen; and Dr. Luke, the great physician-evangelist, partner and publicity agent of the apostle Paul. Jesus accepted the evangelistic work of the Samaritan woman whom he changed from a harlot sinner to a flaming evangelist. He honored her work. Blessed is the church that has strong laymen and women who are willing to give themselves to personal soul-winning, here and there, day by day as they meet and touch the lost in their association in business and social life. Some of the richest and most glorious experiences of my evangelistic ministry have been in encouraging and helping and leading lay-

men to go quietly among their friends and lead them to the Lord Jesus Christ. Blessed is the pastor who knows how to organize his men and women to do this work. The kingdom of God will come in by leaps and bounds when our churches give more attention to the training of laymen and women workers of this sort.

10. *Evangelist Evangelism.* The New Testament recognizes the evangelist and makes special mention of him and his work and bids him godspeed and honors and recognizes him as having an important place in the constructive and aggressive forces of the kingdom of God. Barnabas and Silas and Timothy and Titus certainly are recognized as such in the New Testament times. Some have special evangelistic gifts above others. These men go about winning the lost to Christ, holding revivals, and creating pentecosts of soul-winning power. Jesus and the New Testament give honor and place to such men. We have to-day denominational evangelists, men who are employed to go here and there in associations or states or even in wider circles with a blessed ministry of evangelistic power. And then we have independent evangelists who go out as the churches call for them and do a mighty work of this kind. This seemed to have been the special work of the seventy in the ministry of Jesus. The apostles were really mainly peripatetic evangelists, going here and there, winning the unsaved, preaching the gospel, and teaching the new converts. Paul was such an evangelist. The forerunner of Jesus Christ, John the Baptist, was a man of this sort. No personalities in the New Testament have a higher place than these specially gifted soul-winners. We will never know until the judgment of God how much good is done by these men who, at great personal sacrifice, live away from their families, living in their grips, on the trains and in the hotels, leaving the rearing of their children to their

wives and to others, and going out and literally preaching themselves to death winning the lost to Christ. Their ministry is a blessed ministry. They should have the love and confidence and coöperation of God's people everywhere. They ought to conduct a constructive evangelism, enlisting the people in the service of the Master, teaching them the great fundamentals of the faith and leading, as far as possible, all of their converts into the churches and lining them up with the permanent, constructive work of the kingdom of God.

11. *Singing Evangelism.* There are no records in the New Testament of the singing evangelist; but there is nothing in the New Testament to forbid such glorious work; and the great work of the singing evangelists with their marvelous leadership in song has come up out of the very heart of the New Testament and the work of Christ. The records of heaven only will unfold the mighty work being done by these men and women who at the piano and with other musical instruments and who with their voices in great solos and in congregational singing have contributed to the evangelistic power of the gospel. The songs they have composed, the songs they have sung, constitute one of the mightiest dynamics to-day in the evangelism of all the world. You cannot hold, now, a great meeting without great singing; and these evangelistic singers are almost an absolute necessity, along with the evangelistic preacher in every special service for winning men. And how very important they are in the regular evangelistic work of the churches, in organizing and building choirs for the singing of the gospel! They should receive the very best support of all those who love the Lord Jesus Christ.

12. *Perennial Evangelism.* Jesus believed in soul-winning in season and out of season. It was the master passion of his life, the primal task of

his ministry. He believed in it everywhere. If he went to a wedding, as he did at Cana of Galilee, he demonstrated his power and people were saved because they saw his miraculous power and recognized him as the Son of God. Evangelism at a wedding is not out of order. I remember I was asked to marry a couple in a home once. The mother and father were dissatisfied with the young man and very reluctantly consented to the wedding, because the boy their daughter was to marry was not a Christian and was wild and living a dissipated life. The girl was a beautiful, Christian girl; and as they stood together that night with joined hands after I had pronounced them husband and wife, the mother and father sat there and tears were in their eyes, the tears of regret. I took the young man by the hand and said, "My boy, this is a Christian home. These are Christian parents. This is a devoted Christian wife this family has given you. You are not a Christian. I am telling no secret when I say that the most serious objection they found to your coming into this family was that you show no evidence of being a saved, consecrated boy. Now is a good time for you to settle this great matter." I turned to the young wife and said, "Miss Lizzie, what would you rather have your husband to do first and foremost in your married life?" She looked up with tears in her eyes and said, "Give his heart to the Lord Jesus Christ and become a devoted Christian." I turned to the girl's mother and father and said, "What is your first and foremost prayer for this your new-made son-in-law?" They answered in tears, "That he may give his heart to God and make a Christian husband for our good girl." I said, "My boy, Jesus died for you. The best thing you can have in your home is Christ and in your life is his love and power. Are you not willing here and now, even at the marriage altar, to unite your heart with

Christ's and pledge him your faith, loyalty and love?" By this time he was in tears. Holding him by one hand and the little bride by the other I led in prayer asking God to save him and not only unite them in the joys and blessings of wedlock, but in a deeper union, as children of God. When the prayer was over I said, "Are you willing now to give me your hand signifying that you trust and will obey Jesus Christ?" He did not hesitate. He grabbed my hand and said, "I do, sir." I baptized him after that into the church and I saw him live to be a useful Christian.

Why not turn weddings, in a tactful and sane way, to the glory of Christ in perennial soul-winning? Jesus led a man into life eternal in a cemetery. I have seen souls saved around the coffin and around the grave. The Sunday school class, the pastoral visits, the prayer-meetings, the young people's and women's and laymen's meetings, all, ought to be consecrated and dedicated to constant, perennial soul-winning.

In these and in other ways Christ and his ministry bring to us to-day a message of evangelism.

CHAPTER XXVII

Jesus and Social Service

Many of the leaders in God's kingdom to-day are seeking to find the true relationship between the gospel of salvation and the gospel of social service. Many are seeking to interpret Jesus and his conception of the general uplift of man, and to find how Christianity can improve man's social, commercial, political and industrial conditions. There are two lines of interpretation—one that we should give the heart of the gospel and apply it in social service to the masses of people without stressing the new birth and regeneration; another line is that the new birth and regeneration must be the basis of all genuine social service, that the ameliorating influences of the gospel seem to be more perfect and accepted if based upon the gospel salvation rather than the gospel of good will and bettered social conditions. It might be well to study a great lesson which Jesus gave in social service to see if we can find out the heart of his message in this matter. This message is found in Luke 11:25-37. It is called the parable of the good Samaritan. A lawyer came to Jesus and asked an important question, saying, "Master, what shall I do to inherit eternal life?" Jesus said unto him, "What is written in the law: how readest thou?" Jesus here appealed to the law written in the old Bible, the only thing Jesus at this time could have referred to. The lawyer answered that the law said, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and with all thy might and thy neighbour as thyself." Jesus said, "Thou hast answered

right; this do and thou shalt live." Does Jesus here mean to say that there is salvation in keeping the law? Yes, he says that; this law which the lawyer quoted must be interpreted in order that Christ's meaning may be made clear. No man can love God with all of his heart and soul and strength and might without knowing God through the Lord Jesus Christ, believing in him, accepting him, loving him. In other words, it takes the grace of the Lord Jesus Christ and the human heart in gracious application in order to fix the heart so it can keep this great law of love. So Jesus puts his approval upon this law as a means of life as he has interpreted it in other places and that is the acceptance of Jesus himself as God's Son and the world's Savior, as a condition of being able to carry out this command. This statement of Jesus in no wise contradicts salvation by grace or the new birth. The lawyer was confused at the Savior's reply and immediately sought justification for himself and sought it in asking a question, "And who is my neighbor?" Now, in the answer which Jesus gives is the heart of true social service. He gave the parable of the Good Samaritan, one of the most wonderful in all the world. How the application of this great truth has softened the hard places in the heart of man and brought the benevolent, helpful spirit to civilized humanity. This parable is probably the greatest encouragement to hospitals, orphans' homes, rescue homes, and all the other benevolent institutions and enterprises of Christianity the world around. Jesus here puts a heavy blow in the face of all that priesthood and Levitehood of self-righteousness and self-centered religion which would wrap its robes of legalism, ritualism, and self-righteousness close around one's self and pass on the other side, leaving unaided and unhelped the bleeding and dying, robbed, sinful humanity, and he here puts his divine hand of

approval on that great benevolent spirit of the Samaritan who gave first aid to the robbed man, bound up his wounds, pouring in oil and wine, and set him on his own beast and brought him to an inn and took care of him, and with liberality paying the bill of the defeated man. Multiplied thousands of benevolent-hearted men have been influenced by this great story; and this wonderful parabolic illustration has nerved and stirred and inspired the hearts and arms and pocketbooks of multiplied thousands of workers, causing them to give their lives, their talent, their money, in benevolent enterprises and charitable deeds.

We must remember that this lesson in social service came out of and gathered itself around the question of eternal life on the part of the seeking lawyer. Jesus was interpreting the expressions of eternal life when he gave this beautiful illustration of benevolence. It occurs to me that Jesus meant to say here that all our enterprises of social service and our efforts to help men in better industrial environment and social conditions must be motived by a desire to see them saved. Regeneration of the individual must bottom all successful social service. The new birth must be the aim of all bettered domestic and industrial and social environment of men. Jesus certainly meant to make it so, because of the setting of this parable of the Good Samaritan. The evangelistic spirit and passion are the only ones that can hold together organizations and institutions for social service and betterment. Jesus wanted to heal the sick and feed the hungry and care for the orphaned with the great fundamental motive and purpose of winning their hearts and lives to life everlasting and saving their souls. When the four men in Capernaum brought the paralyzed man to Jesus and let him down through the roof Jesus saved his soul before he healed his body. He delivered him from the paralysis of sin in his soul

before he delivered him from the paralysis of disease in his body. I most urgently insist that in all the efforts of organized Christianity to effect better conditions for men and women and children to live and work and serve him that the evangelistic passion and purpose be put first. In the light of eternity bettered social and industrial conditions are meaningless unless they help in leading to the salvation of the souls of men. Jesus would have us feed men who are hungry and helpless, yes; and heal the sick, yes; provide better working hours and conditions of labor and living for all hard-pressed and closed-in circles of labor, yes; but preeminently he would have us have all these efforts to look to the salvation of men from sin; and this is the great message of the parable of the Good Samaritan. The lawyer must see after his neighbor in the way in which the Good Samaritan saw after his, if he will exemplify, attest and confirm the life which possesses eternal life. The lawyer's question to Jesus was wrong. There is no way to *inherit* eternal life; but there is a way by which we may receive it as a gift of God and there is a way by which we may express it after we have received it, in benevolent deeds like the deeds of the Good Samaritan.

Let us make social service have its rich and enduring foundations upon individual, personal salvation by the saving efficacy of Christ's blood.

CHAPTER XXVIII

How Jesus Invited Sinners

Christ's preaching and teaching was not only full of great principles and fundamental doctrines, but through all his addresses there runs the exhorting invitation, the cry of the compassionate hunger of heaven's highest and best soul-winning. I want to gather up from some of his words his call and invitation to sinners and see if this same longing appeal cannot be put into our ministry as we constantly touch and face the needs of a lost world.

CHRIST'S CRYING HEART

In John 7:37-38 it is said, "In the last day, that great day of the feast, Jesus stood and *cried,* saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, from within him shall flow rivers of living water." This word translated "cried" is not a word for loud speaking, but a word showing deep feeling. It is an appeal with tears, the outbreak of a love-longing heart for a lost world and there follows this tear-broken voice and heart-burdened cry of the Son of man, probably the richest and most meaningful invitation that ever fell from the lips of love to lost men everywhere. This loving shepherd-Savior says, "If any man thirst" (He makes it universal, *any* man). That not only includes the masculine division of the human race but the feminine as well, not only man, but woman; and not only virile strength in the mature years, but young manhood and womanhood, boyhood and girlhood. His words are climeless, raceless, color-

less, timeless, and his appeal is to the universal need of man, without God. He speaks not of physical thirst, that which our natural appetites call for when it is water or wine or drink to satisfy the thirsty stomach; but it is a deeper thirst, that of the soul, a thirst for the waters of life eternal. And this is a universal thirst. Everywhere man has been found, in whatever stage of development, there is an evidence of the longing and the call and the seeking for God, trying to satisfy the needs and desires of the human soul, and it is to this universal need that Christ appeals. It is doubted whether there is in the world a man so steeped in sin, so enamored by the pleasures and passions and dominance of evil, so far away from God, so blind to the light and deaf to the call of God that he does not in his heart sometime, when in sickness or health, prosperity or adversity, whether in the heights of victory or in the slough of despond, have the thirst to which Christ here appeals. This universal need and thirst of the human soul constitutes the opportunity of Christianity and the open door of the soul-winner the world around, and Jesus here appeals to it as with tears in his voice he cried and said, "If any man thirst." Then he invited this thirsty soul to the only fountain of life. "Let him come unto me and drink." Jesus invites a lost, hungry world to himself. How could he do it if he were mere man? How can anything in man, mere man, satisfy the needs of the world? The best men who have ever lived, the greatest preachers, the most benevolent souls, finding their strength and source of support in this same Savior, have pointed thirsty souls beyond themselves, their piety or power or ability to render aid and satisfy the needs of the heart, to Jesus, God's fountain of love opened up in the house of King David for sin and unrighteousness. This was the word he spoke to the scarlet woman at Jacob's well. He said to her,

"If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." And the penitent, thirsty soul of the fallen woman said, "Sir, give me this water, that I thirst not, neither come hither to draw." In a few minutes after this, answering her cry, the Son of God gave her a great heartful quaff at this fountain, the life and source of which was in him; and she went away with a glad song in her soul, with the bells of heaven ringing in her heart. And so it has been through all the ages as thirsty sinners have come to him, the only true source of light and life. They have gone away satisfied and have become through him rivers of living water, refreshing the parched and tired and wasting souls of the world. All the world should be grateful that Christ thus invited men and exhorted them to come to him. He knew who he was. He knew that he was the bread and manna from heaven and that soon this manna was to be broken on the cruel cross that the world might partake. He knew that he was the true fountain of life, that from within him should flow the crystal, crimson stream of life everlasting. We must point the world first to Jesus for life and salvation and then to the church as a field of activity, to baptism as an expression of obedience and a confession of faith and love in him. It is perilous to us and to the souls we guide for us to mistake this source of salvation.

JESUS INVITES LADENED SOULS

There is another wonderful invitation which Jesus gave to a sin-sick, labor-ridden, heavy-laden world. In Matthew 11:28-30 he says, "Come unto

me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." It is inexpressibly glorious that this triumphant ringing invitation from the lips of the Redeemer stands out in holy revelation to a sorrowing world.

He is not only the source of life and the fountain of eternal joy; but he is the true surcease for tired, sorrow-ladened souls. He promises rest, rest in labor, not from it; rest and peace in sorrow amid life's temptations and difficulties. He says his yoke is an easy yoke and his burden is light. This is because of the strength that he gives to the heart of the tired, weary ones. In these two Scriptures he invites the world to heap on him its sin and its sorrows and tired and broken hearts. He promised to give all that the aching human heart needs and answer every cry and lift every burden and give strength for every task and rest and peace for every tired soul.

HIS CRY AND LOVE IN PARABOLIC INVITATION

There is a wonderful invitation and pressing call to the sinner expressed by Jesus in Luke 14:12-24 in parabolic form. Let us put our ears down to the throbbing heart of revelation and hear the words of our Savior in this parable. The first part of the parable is an exhortation to humility, self-resignation and self-denial. He bids his followers to take the lower seat and not the higher seat when they are bidden to the feast rooms of their friends. He says whosoever exalteth himself shall be abased and he that humbleth himself shall be exalted. And then he gives a wonderful parable expressing his own attitude toward a needy world and says a certain man made a great supper and bade

many and sent his servant at supper time to say to them that were bidden to come for all things were ready. This stands out as one of the great invitations of the gospel. Jesus invites a lost world to the bounteous table provided by the Father's love, on which are all the satisfying things for the needs of sin-sick and sorrow-ridden souls. He says that all things are now ready. The lambs have been slain. The viands of all the richest luxury have been provided. The table is set. The Lord of the household is bidding and calling and inviting men to come to the great feast. Then, Jesus takes up the various excuses which men offer, excusing themselves from accepting this invitation for life and salvation. One had bought a piece of ground and had to see it. Another had bought five yoke of oxen and had to prove them; and another had married a wife and therefore could not come. These three excuses given here are samples in foolishness of all the excuses given everywhere by men who refuse to accept Christ under his glorious, universal and gospel-wide invitation. He said this refusal on the part of the invited guests caused anger to come into the heart of the master of the house. And then he said, "Go out quickly into the streets and lanes of the city and bring in hither the poor and the maimed and the halt and the blind," and the servant immediately obeyed the master. And word came that yet there was room. The master's table was not filled. He sent his servant again and said, "Go out into the highways and hedges and compel them to come in, that my house may be filled." Just see the great urgency of Christ's and the Father's loving heart as they turn to a needy world in the highways and hedges of life. This is the very heart of the gospel's invitation. This is Christ's sincere call to the neglected of the world. He does not mean to turn away from any who would come; but, disappointed that some who were invited had refused to come because of their

preoccupation, he turned inside out the very heart of the gospel to the great common people, the burden-bearers and world's workers of every sort in their need and sin and desolation and gives them a most cordial welcome to come to his feast of good things for the soul. He went on to say that this was not a light matter. It was really more than accepting an invitation to a feast. It was a call of loyalty and love and sacrifice, even of the dearest things of life, if need be, to come to his leadership and discipleship. He said, Whosoever doth not bear his cross and come after me cannot be my disciple; and he made the condition hard: if necessary a man must give up father and mother and wife and children and brothers and sisters and, yea, his own life also to exhibit the true discipleship. It is hard to follow Christ because his way is a straight and narrow way. But it is a good deal easier to follow Christ than to follow the devil. The wages of sin are harder to pay than the wages of life eternal. It costs to be a Christian; but it costs more to be a sinner. The wages of the one is life everlasting; the wages of the other is death eternal.

Jesus in these glorious invitations, whether in plain language or in parabolic symbol, voiced a true gospel of the heart of God's love. He has set a great example for all the ministers, missionaries and teachers of the world. We should have the same conception of the truth and give the same loving warning invitation to sin-sick souls everywhere. This is the very heart of New Testament evangelism. The three great parables of Luke 15 are but to unfold and reveal the heart of God in his anxiety and love and care for the lost. The loving, searching, seeking shepherd and patient, loving, searching woman, the longing, compassionate, waiting father, are all the true representatives of God in his attitude and loving, longing invitation and solicitation for lost men. The persistence

of their searching is but the expression of the dauntless and defeatless purpose of God to seek men until he finds them and saves them; and we need as workers for Christ to constantly refresh our souls and bathe our hearts in the waters of these loving invitations of the gospel. When we look back beyond Jesus we find these same loving invitations, where God in Isaiah 45:22 says, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else"; and in Isaiah 55:1-3, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." Since the time of Jesus, even unto the very last of his revealed words, we find the same loving, pressing call and invitation in Revelation 22:17, "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Thus, God before Jesus and in times of Jesus and after Jesus, in all the long lines of revelation, is voicing the call and invitation of his great loving heart, "Whosoever will, let him come and take the water of life freely." This is the call that his evangelists and preachers everywhere should voice, attest and confirm and send that ringing, loving invitation and call around this sin-tired world.

CHAPTER XXIX

The Seeking Element in Evangelism

The seeking note is paramount in the religion of the Bible. Everywhere it is evident.

1. The first vision we get of God and man together in the Garden of Eden, we find God is seeking man, seeking to enlighten him, seeking to help him, seeking to deliver him from the consequences of sin and save him from the power of death.

2. In all of God's providences, the history of which is pointed out in the two books of the Bible—the Old and the New Testaments—God is seeking man, in creation, in providence, in raising up a race through Abraham and in his marvelous leadership of that race through all the ages.

3. The seeking element is seen in the promises of the Bible. The prophets picture God as a providing Father, seeking the best for his children. Many of the promises of the Old Testament and of the New Testament are of God seeking the sinner. He is revealed as a seeking God; and it is said of Jesus that he as the Son of man "is come to seek and to save that which was lost."

4. It is so in all the New Testament characters. John the Baptist, the forerunner of Jesus, himself was a seeker. The apostles were seekers. Paul was God's greatest seeker aside from Jesus Christ. The whole messianic and missionary movement in the Bible is representative of God and his people going out after the lost, calling them to light and life.

THREE IMMORTAL CASES

In the fifteenth chapter of Luke there are three great parables emphasizing the dominant seeking

note of the Bible. Here God in this chapter has put in the strongest possible terms the seeking element, representing his very heart and the very purpose and mission of God's people.

1. The woman seeking the coin. What a beautiful picture of search. The housewife is represented as having lost her coin. She lays everything else aside and searches and seeks and sweeps and moves the furniture in the house, looking in every corner and cranny, until she finds it. Look at the following things about this parable:

(1) Look at the woman's great concern for the values involved. This coin represented food, clothes and shelter, the necessities and luxuries of life, and she is greatly concerned that she may recover the lost coin.

(2) Notice her persistence and determined search, at any cost, in every place, until the lost valuable was recovered and restored. When God's people put the same value on the souls of men that men do on gold and what it will purchase, we will have more lost souls found and brought to Christ.

(3) Look at the successful quest and the consequent joy and rejoicing. She searched until she found and having found it she called her neighbors in and had rejoicing that the lost was found. And Jesus concludes this story in an evangelistic way and says, "So, is there joy in the presence of the angels of God over one sinner that repenteth." Heaven rejoices in the seeking and finding note of evangelism in the work of the kingdom of God.

2. The seeking shepherd for lost sheep. What a beautiful picture of soul-winning this is! Notice the spiritual values here revealed.

(1) The spiritual value involved just one lost sheep. The shepherd here puts the lost one who wanders in the mountains alone over against the ninety and nine who were safe and under protection.

This is a great emphasis upon the individualism in soul-winning.

(2) Notice the peril of the lost one. The sheep was out of the fold in the mountains, in the desert, alone, subject to the blasts of the weather and the dangers and perils of ravenous beasts and endangered by starvation. This is a type of the peril of the lost man. The Bible says he is conceived in sin and brought forth in iniquity, he is dead in trespasses and in sins, under the wrath of God, condemned already, helpless, hopeless, Christless, Godless, in danger of eternal death, hastening on the rapid wings of time to an eternal hell, standing on slippery glass in the darkness; his feet shall slide in due time and the calamities of his soul shall quickly overtake him and hell from beneath is moved to meet him at his coming.

(3) The costly and perilous search of the shepherd. How insignificant was the loss of one sheep, it would seem to the ordinary shepherd, as compared to the danger of the desert and the peril of the mountainous search; and yet this did not deter, nor delay, nor cause hesitancy in the heart of the shepherd. He was willing to pay the price. Here is a burning picture of the cost of the salvation of a lost soul. All the costs of the Bible, all the costs to Christ and the Holy Spirit and the Father's love, all the expenses of keeping up and promoting the kingdom of God are here pictured in the shepherd's going bravely and unselfishly after this one lost sheep.

(4) The reward of such persistent effort and the consequent rejoicing. The shepherd found the lost. He went out to find him. He really found him in his heart before he started the search for him, because he paid beforehand the price of finding.

What a beautiful painting this hanging in the gospel art gallery—this tired shepherd returning

with the lost sheep in his arms! See the smile of triumph and hear the song of joy in his heart. He won and he rejoiced in his victory.

3. The seeking father for the lost son. Of course this is the greatest of the parables in this parabolic triumvirate of parables for the lost. The coin lost was merely material; the sheep lost was merely animal; but the son lost was human and the highest product in God's creative and redemptive plan. Parental sorrow, filial devotion, a wrecked home, a ruined character, deep domestic shadow, a gnawing, continuous cancerous ache in the heart, the ruin of an individual soul, and, thank God, the salvation of an immortal soul, a happy father, a restored home, a redeemed character, joy in the father's heart—all these precious treasures and tragical realities are involved in this story and not in the others.

(1) Notice the ascending values in these parables—money; innocent, helpless animal life; and a precious son. All were lost; all were worthy of search; all were found; but the saving of the son was the climax of human and divine search.

(2) The mother was not mentioned, but was evidently the pressing power in the home. It is strange that Jesus did not mention the mother; and yet it may be a silent compliment to the mother in the very presumption and assumption of Jesus. She was in the background with all her loving, tender care. She was the silent partner of the anxious father. Her flame of love had not flickered nor been discouraged; her faith was triumphant and abundant and was probably one of the moving causes that brought the son back home. This father was emboldened by the faith of the wife and mother. The fact is this is the second place in the New Testament where the mother-spirit is illustrated in the father. When Jesus with outstretched arms lamented Jerusalem's rejection and abandonment of

the gospel hope he said, "As the mother hen broods and covers her chickens under her wing, so I would have gathered you, sinning Jerusalem, under my mother wings." Then in this case this father showed the mother-spirit. God is here shown not only mothering a wayward, lost son, but in the other case mothering a lost city and a lost world.

(3) The sorrow of the loving father as the wayward son went away. This is a picture of the bleeding, broken hearts of mothers and fathers the world over as their children go astray from the protection, love and wholesome influences of consecrated homes. This is an unfoldment and revelation of the secrets of parental love for wayward children.

(4) Another picture of the father waiting, watching, longing for the return of the absent son. Think of the loneliness and discouragement, the prayers, the tears, of parental hearts as they watch, with the light in the window, waiting for the return of the prodigal children. This case is one of millions throughout the generations past and present.

(5) Look at this father when he saw the returning son on the way back home. This is the picture of God and his attitude toward every returning prodigal and every lost son or daughter of sinning humanity. There was no complaint, no chastisement, no upbraiding on the part of this father. That is a wonderful picture of God in James 1:5, where it says that God giveth to all men liberally on the basis of their faithful prayers for wisdom and "upbraideth not." We chastise our children on greeting them in their disobedience and sin often in an ugly spirit with upbraiding. Not so with God. He lovingly takes us back in the arms of mercy and love and kisses away our sins and restores us to the feasts of his fellowship. Notice the steps in the father's approach to the returning, defeated and whipped son.

(a) He saw him.
(b) He had compassion on him.
(c) He ran to meet him.
(d) He lovingly greeted him—hugged and kissed him.
(e) He freely forgave him all.
(f) He made abundant provision for his needs. He lavished his luxuries in robes and rings and sandals and the fatted calf.
(g) He honored him in the feast and with friends and put on him a ring, the signet of his approval and forgiveness and restoration. This is a picture of the joys of soul-winning. This was all done because the prodigal had repented and come back home. Three worlds are made happy when a sinner returns and comes home to God—his own heart, the heart of his loved ones and friends, and the hearts of the inhabitants of heaven. "There is joy in the presence of the angels of God over one sinner that repents."

SOUL-WINNING COROLLARIES

Let us sum up this wonderful chapter:

1. God in Christ is represented in all these three cases in his compassionate search for the souls of lost men. God here takes a whole chapter by parabolic interpretation and expounds the truth in Luke 19:10—"The son of man is come to seek and to save that which was lost."

2. The worth and value of souls are here beautifully exhibited. The lost coin is enough to disturb the home and heart of a woman. A lost sheep is enough to bring discouragement, despair and heartbreakings in the camp of the shepherd and cause him to imperil all that is dear in order to find it. But a lost son is so valuable that it breaks the heart of the Father-God and causes him to send his son to die a cruel death to redeem this son. Souls are the most valuable possessions of God's creative power

and when saved are the most valuable heritages of his redemptive love.

3. The helplessness and utter dependence of a lost man upon the forces of good to bring him back to God. From the day the boy left home he went down hill until he struck the bottom; but, thank God, he had resilience enough put in him by the creative and preservative power of a good home to cause him to respond to the call of home, father and God. But the lost coin, the lost sheep and the lost son are helpless and hopeless in their lost condition, unless somebody searches until they find.

4. The need for persistent and patient search in personal work. Soul-winners should not be discouraged. They should not stop. Nothing should hedge them nor hinder them nor halt them. The woman searched until she found the gold; the shepherd searched until he found the sheep; the father searched and patiently longed until the son came back.

5. The individual and personal element are shown in evangelism. These are cases of individual searchings, personal evangelism, not mass evangelism. Jesus was a great personal worker and he illustrated it and emphasized it in these parabolic messages. The need of the world to-day is personal evangelism, consecrated, pressed and pushed out every way to every lost soul.

6. The element of compassionate concern in all these cases was the great evangelistic impulse back of and urging all this pursuit. The compassion of Calvary is shown here in a great fashion. The same truth is illustrated in Moses standing in the breach before God for idolatrous Israel and Christ hanging on the cross for a lost world, and is illustrated in what Isaiah said—"If thou draw out thy soul to the hungry and satisfy the afflicted soul"—; and in what Paul said—"I could wish myself accursed, from Christ for my brethren." This is a picture of the

heart of the Syrophœnician woman when she said to the Savior, "Have mercy on me. Help me. My daughter is grievously vexed with a devil." This compassionate concern should be the constant condition of every saved soul toward a lost world.

7. The success crowning each of these efforts of persistent and patient personal work and the joy resulting from their efforts. Here are pictured some of the rewards of soul-winning search.

(1) Personal soul-enrichment.

(2) Spiritual power.

(3) Glorious, soul-winning companionship.

(4) Joy to three worlds.

(5) The crown of Christ and his promised, star-filled crown to personal soul-winners.

(6) The mighty, world-wide need for predominance of the seeking element in all preaching, teaching, in all prayer, organization programs of the ministry everywhere.

Oh, that all the workers in Christ's kingdom could catch, appropriate and exemplify the seeking note, the searching passion, the persistent, patient, longing effort to win men to Christ as is shown in this soul-winning chapter! Oh, that all the saved would join the Savior in seeking to save all the seeking sinners in this sinning world!

CHAPTER XXX

The Doctrines He Preached

Jesus was the prince of doctrinal preachers. He preached the truth and proclaimed the doctrines of God—redemption and eternal destiny. His discourses were rock-ribbed with doctrines. The great fundamentals of faith permeated every message he delivered. He preached them to his apostles, his disciples and the lost, just the same. Sometimes his great discourses were on some of the fundamentals and ofttimes he scattered the doctrines like the gold of Ophir, all through his sermons and discourses. Most of the great doctrines he plainly taught and applied full-length to the practical needs of men. Some he merely hinted at and waited for Paul and the other inspired writers to unfold and develop. He laid the foundations for Paul and Paul but interpreted and enlarged and developed and unfolded by divine inspiration the great doctrines Jesus proclaimed. He laid the facts for the great doctrines of baptism, the Supper and other great truths which he proclaimed in his own life, death and resurrection. The salvation Christ preached was a salvation based on fact. There are no more substantial and well-established facts in science than there are in the gospel of Jesus Christ. Christ's deity, his virgin birth, his marvelous ministry, his miracles, his death, resurrection and ascension are the great essential facts on which he bases the truth which he proclaims. The great theoretical doctrines of his fore-knowledge, election, fore-ordination, predestination, the Trinity, the Fatherhood of God and the brotherhood of man, all such doctrines Jesus pro-

claimed, sometimes in bold statement, sometimes by illustration or in parable, sometimes by symbol, sometimes by intimation. The great practical doctrines of man's family relations, neighborliness, benevolence, charity, soul-winning, Jesus emphasized and proclaimed as great truths of religion. The practical doctrines are the applications of the truths, the fundamentals of the faith which he proclaimed. He preached these doctrines and taught them to the saved and to the lost alike, to ones, twos, to larger groups and to the great multitudes. The new birth he first taught to Nicodemus, an unsaved moralist; the universality of spiritual worship to the Samaritan woman, a scarlet woman. He did not hesitate to reveal the most spiritual and most mystical of his great doctrines to the unsaved as well as to the untaught and to the saved. He preached these great doctrines to the people in parabolic form and demonstrated them in miracles. He who says that Jesus was a spineless, convictionless preacher and teacher has entirely misinterpreted him. He is responsible for the doctrines of the gospel and of Christianity to-day. All the fundamentals more fully revealed by the inspired writers were either in plain statement or in germ found in the words of the Lord Jesus. The great structural doctrinal framework of Christianity to-day is found in the ministry of Jesus, either in the facts of his marvelous life and death or revealed in his spoken words.

GLANCE AT THE MAIN DOCTRINES

I herein merely mention the main, outstanding fundamentals taught in the preaching and teaching of the Lord Jesus Christ. I do not develop them nor do I give scriptural references. Many references could be given. I refer simply to the Four Gospels, the Acts of the Apostles, to the Epistles and Revela-

tion. In fact, all the New Testament is but a record and unfoldment and illustration of these great doctrines.

1. Jesus taught the Fatherhood of God, his nature, attributes, our relationship to him and our obligations growing out of these relationships. God was an omnipotent, omnipresent, omniscient, all-loving, all-merciful Father, to those who believed in the Lord Jesus Christ. The universal creatorship of God was taught by Jesus Christ, but not the universal Fatherhood. With Jesus, our parental relationship to God was established by faith in Christ's atoning work. The nearness and dearness of the Father to his children received preeminent emphasis in the teaching of Jesus Christ. He taught that all approach to the Father must be made through the Son and that the Son and the Holy Spirit were direct gifts of love from the Father to his people and to a lost world.

2. Jesus taught the Trinity—Father, Son and Holy Spirit—equal in power, one in substance, one in nature, diverse in attributes, all-wise, all-powerful, everywhere, perfectly united in holiness and in the work of redemption and in the administration of all the affairs of all of God's people.

3. He clearly taught his own deity. He set it out in many ways and at different times and unfolded it and revealed it to the saved and the lost and put special emphasis upon his Saviorhood. He acknowledged his relationship to man and his relationship to God and declared himself to be the only begotten Son of God.

4. Jesus clearly taught his sacrificial, substitutionary, atoning death for a lost world. This doctrine he hinted at in his baptism and gradually unfolded and revealed as he went on in his blessed ministry. He left two monuments as memorials to this great doctrine—baptism and the Supper—both illustrating, explaining and setting out his efficacious

work on the cross, in the tomb, and in resurrection from death as God's substitute for lost men.

5. He taught and preached the doctrine of sin, awful sin, diabolical iniquity, involving the whole nature and history and destiny of men, permeating his soul, saturating every particle of his being. He taught the nature, guilt, power, doom, eternal destiny of sin and that all men were guilty before God. He described the best man of that day as needing a new nature, as being a whited sepulcher, full of dead men's bones and all uncleanness.

6. The new birth, or personal regeneration, of the individual soul on the basis of repentance toward God and faith in Christ as only means of salvation. Jesus never varied nor wavered nor side-stepped from this great doctrine. The moralist like Nicodemus, the harlot like the Samaritan woman, the cultured like John, the murderous like the thief on the cross, all must be born again, from above, in order to see and enter the kingdom of God.

7. He taught spiritual worship and banished as an essential of acceptable worship any shrine or holy place anywhere. On Gerizim, Mount Olive, Mount Zion, in the valley, on the sea, anywhere, men can worship God, so that they will do it in spirit and in truth.

8. He preached the personality, the work and the efficacious ministry of the Holy Spirit. He illustrated in his own life the work of the Holy Spirit. He did all he did himself through the power of the Divine Spirit, giving us an example for our work. Jesus clearly set out the office work of the Holy Spirit as the one to convince and convict men of sin, as the one to apply the truth and the work of Christ's atoning death to the hearts of men, as the guide, as the inspirer, as the great, constructive leader of God's people and his kingdom in Christ's absence, and as the intercessor of the Father in the

hearts of men as he himself was the intercessor at the throne of God for men.

9. The great doctrines of election, fore-ordination and predestination growing out of the love and care of the Father for men. This Jesus set out and taught. He never explained them but simply revealed them as great doctrines and spiritual facts.

10. The great practical doctrine of prayer Jesus taught to his disciples and illustrated overwhelmingly in his own life. He was God's great prayer. He stands out as the world's most wonderful example in prayer. He taught us how to pray and what to pray for.

11. The doctrines of the future life—immortality, resurrection, judgment, rewards, heaven as the home of the redeemed, hell as the place of eternal punishment for the rejecters of the Lord Jesus. All these doctrines Jesus set out and more or less explained.

12. He taught the doctrines of the devil; and of angels, good and bad; and told us about these spiritual powers in the great world of spiritual reality around us. He illustrated in his own life his power over the devil and over sin and taught us how to conquer as he himself conquered.

13. Jesus also set out in his teachings, preachings and practice in his ministry those great practical doctrines of love—the golden rule, unselfish service, consecration of character, humility, patience, long-suffering, all the charities and benevolences of a redeemed gospel, the great problem of missions and evangelism. He set out the fundamentals, the purposes, the character and the nature and task of his church and churches—the ordinances of baptism and the Lord's Supper and their meaning and message. And in all of these great practical doctrines he set us the example in his own blessed life. We should follow him in preaching, teaching, living, emphasizing and carrying forth to a lost world all

these great fundamentals of the faith. It is on and around these great doctrines that Jesus wished us to build his kingdom and bring in his universal reign, banish sin from the earth and make a new heaven and a new earth for the ransomed of the Lord; and our hope for bringing in this kingdom lies exactly along these lines. A doctrineless preacher is a spineless preacher; a doctrineless church is a namby-pamby, pussy-footing church. Jesus honored convictions and demanded loyalty to the truth. He built and is building his churches on the rock, the reenforced, cemented concrete of his love and these great fundamentals of the faith. Sin is a walled city as described by Jesus in the sixteenth chapter of Matthew, well fortified, almost impregnably garrisoned, with its walls and brazen gates; and Jesus knew that it would take an army of conviction, armed with truth, panoplied with divine power to successfully carry the gates, demolish the walls, and rout the garrisons of sin. No soul-winner can do a permanent and constructive work in evangelism without being strengthened and fortified with deep convictions and plain preaching of these doctrines so wonderfully taught, applied and practiced by the Lord Jesus Christ.

CHAPTER XXXI

The Methods He Used

Jesus was a great organizer. His life shows him to be a methodical worker. There was nothing of the haphazard or the chance method in his life and ministry. He organized three groups.

1. A band of apostles. He instructed them and trained them, put his principles and life and power in them. For three and a half years he was intimately associated with them. He carried them with him in all the great work, and revealed to them his three-fold program for taking the world for the truth—evangelism, education and benevolence. These twelve were to be the leaders of all the rest of his organization. They have become the leaders of Christianity throughout twenty centuries.

2. He organized a group of seventy. Probably all of the twelve were in this group. Their work was limited and specified and did not last long. They were traveling missionaries, proclaimers of the truth, healers of the sick, performers of miracles. They went to one certain class, the Jews, in the different cities of that country. Their work was not permanent; their organization was not enduring.

3. He organized his church. At his death there were one hundred twenty members in Jerusalem. The other disciples which he made here and there in his ministry, outside, may have been members of this church. The church was composed of the apostles and the others, both men and women who were following him at that time. To this group he committed the ordinances—baptism and the Supper—and to them he gave the commission, his program for world-wide evangelization. To them he com-

mitted the divine power and sent them out as evangels of light. He gave them their form of government and provided for their officers and commissioned them to be world-winners; and this church was to be the model and example for all succeeding centuries. This shows that Jesus was an organizer. He was the builder of a kingdom and his kingdom is yet enduring and will finally conquer. He had a definite program. As mentioned, three tasks to perform. One was the saving of the souls of men, another was the training of the minds of men, the other was the healing of the bodies of men. And in his ministry he set out the principles upon which this world task was to be accomplished. Thus he provided for the whole life of man. He meant for this work to leaven the whole lump of humanity and convert the kingdom of this world into the kingdom of the Father.

Now, to the accomplishment of this end he used certain methods.

THE METHODS HE USED

1. Preaching, the proclamation of the truth from the pulpit, platform, street corner, wayside, everywhere, by the mouth of the living preacher. Jesus was preëminently a preacher. He called his apostles to be preachers. He commanded that through the foolishness of preaching the world was to be brought to a knowledge of God; and he said to his disciples, "As you go, preach"; and he gave them the content of their preaching. It was to be the gospel, a full gospel, a well-rounded gospel, all the gospel. As he gave it in his commission, we are to teach all things whatsoever he has commanded. He has provided in his kingdom for the calling of preachers by the thousands, by the Divine Spirit, and for their training and equipment in schools and seminaries.

2. Teaching. Jesus was also the world's greatest

teacher and he commanded us to teach all things whatsoever he had commanded. He built no schools, but his teachings provide for the building of schools. He wanted his disciples to know all the knowable truth, but especially the teachings and doctrines which he commanded. The great educational system of the world is the outgrowth of the principles and teachings of Jesus Christ. From this instruction which he commanded us to give, the leaders are to be equipped, and all the people lifted and set higher on the way of truth.

3. Healing. Jesus used the practical art of healing the bodies of men, healing their broken hearts, comforting their drooped spirits; and with the commandment for his disciples to heal goes all the fundamental principles involved in hospitals, orphanages, anl all the other benevolences of Christianity. The world has been filled with the kindly deeds of healing administration, growing out of the teachings and practices of Jesus Christ.

4. Personal work, individual approach to men, the quiet witness face to face with men who are unsaved and untaught. This was preëminently one of the methods of Jesus in making his kingdom known, as was shown from Philip, the first disciple he himself won, on to the thief on the cross, for whom he stopped dying that he might save him. The rich abundant life of Christ's ministry is everywhere glorified by his personal efforts to win men. If all his disciples were as faithful as he in this personal approach to men, the world would have been won generation by generation as they have come on.

5. He used others. This is why he called and ordained the apostles and sent out the seventy and organized his church; and since his death, through the administration of his Spirit, his churches. Jesus did not do everything himself. He got others to work. Putting his truth in their hearts, with his Spirit on their lives, he sent others out to do the

same thing he himself did. He used men, one by one, two by two and in larger groups. He commandeered by a spiritual compulsion men whom he had saved and sent them out to carry the principles of his kingdom to the remotest bounds of earth. The leader to-day will show wisdom in getting others to do all he possibly can, not that the leader may do less but that he may get more to do and thus enlarge the bounds of his leadership and the kingdom of God. The leaders of God's people to-day must do more than preaching, more than teaching, more than healing, more than personal work. They must organize; they must enlist others; they must train others; they must send them out as individual and organized units and plant the principles of all the truth in every section of the sin-ruined world. Jesus was a constructive leader. He was methodical; he believed in method; he was an organizer. He believed that all kingdom machinery must be endued with the power from God, that both the individual and the organization must be shot through and through with the motive-power of God, the dynamics of the gospel must be put in all the machinery of the gospel. Jesus was the author of coöperation in spiritual affairs. He discouraged isolated effort. He planned that the world should be saved by the coöperation of the divine on the one side and the human, saved by his grace, on the other. The work of his apostles, the great demonstration on the day of Pentecost, the successes of his kingdom workers throughout the history of the world, demonstrate that the greater the coöperation, the greater will be the demonstration of the truth. "We are co-workers with God," is one of the great fundamental factors of the triumphs of the past and the more we realize and appreciate and put into practice the great principle of coöperation in kingdom building, the quicker will God's kingdom cover the earth and his knowledge take the world for the truth.

6. He used money, wealth, earthly possessions, as it was called, "the mammon of this world." He knew that it took this currency of commerce to pay the way of the kingdom of God to the hearts of men. He planned that his leaders and workers should be paid while they worked for the advancement of his kingdom. He planned that money should be spent in erecting the kingdom of God and commanded that in liberal and even sacrificial terms that this money should be provided for the support of the kingdom and the building of the churches. He wanted his disciples to make friends with the mammon of the world and be as wise in its use as the children of this world. He knew that money hoarded for self would be ruinous, but saved and given for unselfish service would be the means of carrying the saving gospel to a lost world. He knew that the last message of the Old Testament, which he inspired, set out the principle of stewardship, issuing in tithes and offerings, was the best plan heaven could inaugurate for the financing of his kingdom. He did not abrogate nor reject this plan. The whole presumption of the New Testament is that the tithing system would be the plan of the kingdom of God in this gospel dispensation. Some say that all the old system was abrogated. Not at all. Marriage was not; the sabbath was not; the high standards of righteousness employed in the ten commandments were not; the great plan of worshiping God was not; the spirit of brotherliness was not; neither was God's financial plan abrogated. Jesus taught that the poor, even the widow with her two mites, must give and that the rich out of their abundance should give liberally. He put an immortal crown of popularity on the head of the little, great woman who put all her living into the treasury of the Lord. Paul got his conception of financing the kingdom from the gospel which he got from Jesus and he says in I Corinthians 16:2 that all the church on the

first day of the week should lay by in store, the treasury of the church, as God has prospered them. This means universality of giving; it means liberality of giving; it means regularity of giving; it means systematic giving; it means proportionate giving; it means that it should be sufficient to take care of all the kingdom work, so that there would not have to be special collections. Jesus connected money very vitally with the world's evangelization. He taught that it took men, money, blood, to save this world; and he believed in a methodical, systematic administration of this money, so that the gospel should be most speedily and quickly carried to the remotest ends of the earth and most completely established all along the lines, with educational and benevolent enterprises.

7. Jesus taught that power, divine power, the very effective agency of God, was necessary in all the promotional work of the kingdom of God. It was his plan that every worker should be inbreathed and endued with this dynamic of heaven, hence the promise of power from the Father, hence the Holy Spirit took up the work of Jesus and carried it on through the churches. He taught that prayer, devotional waiting on God, obedience to the divine will, faith in the power of God, consecration of time, talent and life, were all essential to the receiving of this power. He did practically all he himself did in the earthly ministry in the power of the Divine Spirit, thus setting us an example for our life's work. The Father gave the Spirit to him without measure. He gives the Spirit to us in limited power, because of our limited capacity to receive it. But we have learned that without him we can do nothing, but that in him and through him we can do all things necessary for the effecting of the complete will of God.

Jesus used all the agencies within the reach of

human and divine power to carry forward and establish the kingdom of the gospel light in every place of darkness in the whole world and we should join him in utilizing all these agencies for the accomplishment of the same divine purpose.

CHAPTER XXXII

The Constructiveness of Christ's Evangelism

John the Baptist was more than a mere evangelist. He was a flaming torch, "the voice of one crying in the wilderness" for only a brief period; but his work has lasted through the centuries. He did three mighty things.

1. He preached the gospel of repentance and the approach of God's spiritual kingdom.

2. He instituted (Matthew 3:6-17) under Christ's direction the ordinance of baptism. He baptized Jesus and set up one of the two great Christian ordinances. It lives to-day and has through twenty centuries and will until Jesus comes again.

3. He introduced Jesus as God's Messiah and man's Redeemer to the world.

These three works have lived to bless mankind twenty centuries and are now in their greatest glory. John was a constructive evangelist. Jesus took up the work of John, his forerunner, and built on the foundation laid by John, God's greatest world-inclusive program.

Elements of Christ's Constructiveness

In this day of flimsy, evanescent evangelism it is good to study the enduring elements of Christ's constructive work as a soul-winner. Let us look at these elements.

1. He preached the great fundamentals of life in God's truth and set out the doctrines that have endured during the centuries. His sermon on the mount, his discourse to Nicodemus in John 3 and the woman at the well in John 4 and in other places

were great fundamental truths of character and kingdom constructiveness.

2. His teachings in plain language and in parabolic symbols have been the bottom rock in all civilization since. He built on the rock and built wisely the great stones of enduring Christian civilization in all his teachings. He mixed inspirational preaching with fundamental teaching in such a way as to challenge the attention of men and at the same time build their characters.

3. He called out and trained a world-leadership for his kingdom in the apostles. He took these pliant and teachable men, saved them by his grace, and called them to follow him and then trained them for three years in close personal superintendence. What a wonderful course of theological doctrine and practical religion he gave these adaptable souls. The fundamentals of the apostles stand after twenty centuries of agnostic and infidelic attack. Here was the building of a constructive leadership for his growing kingdom.

4. He built his church as a model for all ages and gave it such organization, leadership, laws, mission and power that this constructive institution has survived the severest and bitterest opposition for twenty centuries and has done the mightiest work accomplished by any organization or movement in all the world. He built his church and his churches as spiritual centers of constructive work and meant for them to be put in every community in every age, among all people, until he comes again.

5. The ordinances—baptism and the Lord's Supper—which he put in his churches as memorials of his work are dynamics of constructive and propagating power. They carry their own message and are centers of rallying power for his people. They live in their glory in the affections of millions to-day.

6. The task he gave his people is the very embodiment of construction and world building. He said, "Go, make disciples, baptize, organize, teach every

creature in all places in all ages to the end." It is all inclusive and unselfish, constructive in its very heart, and no man can follow this program without being a builder.

7. The work he does for the individual in personal regeneration is the very bottom rock for world construction. He builds his whole plan on the personal regeneration of the individual. He saves the individual unit of society, and gets these units right with God, and thus seeks through them as spiritual centers to spread world-wide regeneration.

8. The power he promised and gave his churches and people is the mighty constructive presence of himself and the Father through the Holy Spirit. This is divine power guiding constructively, inspiring, molding, building and empowering these individual regenerated units on these unifying, evangelizing, teaching and benevolent organizations called churches. His power holds these agencies together and by an inner compulsion sends them forth to build the kingdom of God out of the materials of this old sinning world.

9. The abiding, central doctrine and enduring, unifying fact of this constructive evangelism is the cross, his work of atonement and propitiation. He would rally all his people around his cross and his resurrection. This is the constructive center of his world-engirdling program.

10. Then in order to make secure his mighty work of world-building he inspired men to write his Book and give to the world an authoritative guide and source of instruction, inspiration and power to all his people. This is the rock infallible, immovable and indestructible, God's authoritative Word. The sun may cease to shine and the stars lose their luster. The worlds and systems of worlds may pass away, but never the eternal rock of his truth; it is published now, after twenty centuries, by millions and millions every year in nearly four hundred lan-

guages of earth. The battering rams of infidelity have thrown their dynamic strength against it. These battering rams have fallen to pieces and rusted and those who directed their power against the Bible have gone back to dust and have been forgotten; but the great mountain of truth stands yet as impregnable and indestructible. This Book, believed, preached, taught, its precepts practiced, its commands obeyed, its commissions carried out, and its golden pages of truth published widely is God's mighty agent for constructive evangelism in all the dark places of the world. We need not fear its destruction. God is its author, its inspirer, its everlasting dynamic power behind it. He will make it live and spread until the knowledge of God covers the world as the waters the sea.

11. Under the example of Jesus in his earthly ministry and under the power of his last commands and by the inspiring touch of his Holy Spirit, his disciples through the centuries, and more and more as the centuries come and go, have been building institutions, Christian schools, hospitals, orphanages, mission organizations, evangelistic agencies, and sending these constructive and instructive forces out to build his kingdom. Thus the King, God's matchless evangelist, with his constructive evangelistic forces is marching on to universal and final conquest. Paul, standing on tiptoe upon the mount of inspiration, said, "There is nothing in the grave of the past, nothing in the peril of the present, nothing in the womb of the future that can separate us from the love of Christ and his conquering conquests," and then concludes, "Nay, in all these things we are more than conquerors through him that loved us." I would urge all who read these lines to join in this great unifying, constructive movement to win men and build Christ's spiritual kingdom to the ends of the earth and to the end of time.

CHAPTER XXXIII

The Master Motive in Evangelism

One of the most charming chapters in the New Testament is the twenty-first of John. It would seem that this chapter is an after-thought of John. Seemingly he had finished his book when in the twentieth chapter, verses 30 and 31, he says, "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." It would seem that by this John meant to close his narrative of the life of Christ; but evidently by the suggestion of the Holy Spirit, the great author of the Bible, the inspirer of all of its writers, John would add another after-resurrection incident. It constitutes an interesting illustration in spiritual angling.

Seven of the disciples were together after the resurrection of Jesus. They were evidently discouraged. Peter said to them, "I go a fishing." This conduct on the part of Simon would indicate that he was discouraged and disappointed in the termination of Christ's public ministry. He, with the other disciples, evidently expected a great earthly empire with Christ as the head and they as cabinet officers, and now the whole thing had apparently ended in a hoax and failure. Jesus was crucified and sin had triumphed and this wonderful tragedy of Christ's life had ended in a comedy. And so Peter said, "I am going a fishing, going back to the old business. I can make a living for myself and my family. I will go back to the sea of Galilee and take up my fish-

ing tackle and enter the markets of the fishermen again." These other six disciples said, "Well, we also go with thee." This is one of the tragedies of going away from the spiritual and taking the backtrack life. We cannot go alone away from God. We will take those in the circle of our influence, some of them, with us. So, the disciples followed Peter as he went back to the old business. The Scripture says that night they caught nothing. We never do catch anything when we follow selfishness and go away from the spiritual interests of Christ's kingdom. The backslidden life is a barren life. The next morning Jesus appeared on the shore; but the sad word is used—"The disciples knew not that it was Jesus." How often this is true! Christ comes into the circle of our lives, sometimes through providences, disappointments, discouragements, death, sometimes through prosperity, and yet we do not recognize his glorious presence standing on the shores of our lives. He told the disciples to "Cast the net on the right side of the ship and ye shall find." They did and their nets were full of fishes. What a beautiful illustration of the obedient life! Those who disobey Christ will not have their nets full; but, instead, their nets will be a tangled mesh of disappointment, failure and discouragement. Those who obey Christ will fish where the schools of fish are plenteous. "They cast therefore, and now they were not able to draw it for the multitude of fishes." Take the lives of the disobedient and study the wastes and defeats and failures and then the lives of the obedient disciples of Christ and study their successes and fullness of their ministry, the bounteousness of Christ's blessings on them, and you will have a picture repeated many times in history, which John describes here in this twenty-first chapter of his glorious gospel. So many of his people are fishing on the wrong side of the boat, in forbidden waters. They follow the

mirages and other allurements of sin and they come back after days and nights of fruitless service, barren, with wasted efforts, all because they fished on the wrong side of the ship. It is said that when the disciples came ashore they found a fire of coals and fish and bread laid thereon. This is the bountiful work of Jesus providing for his hungry and failing disciples after their long night of toil and fruitless labor. His love provided this delicate morning meal. He always does such to those who come ashore from their barren and fruitless lives, ashore to where Jesus is. He told them to "Bring of the fish which ye have now caught." I suspect there was a second meal. He put the fish and bread he had provided with the fish they had caught, joined the results of labor, and together they had fellowship and broke their fast. By this time the disciples fully realized that it was Jesus, the risen Savior; and they were happy in his fellowship. After the meal Jesus probed the heart of Simon with a pungent question:

"LOVEST THOU ME MORE THAN THESE?"

Oh, what a question! Jesus had a right to ask it of Simon, as he has a right to ask it of you and me. Jesus had lifted Simon out of the mire and clay and put his feet on a rock. He had made him over. He had put heaven in his breast and light in his life and had given him a new world-engirdling task, and had a right to ask him this question. What did Jesus mean when he said, "Lovest thou me more than these"? Did he mean, "Simon, do you love me more than the other disciples do; or do you love me more than you love these disciples, these companions of yours in business and pleasure; or do you love me more than you do the fishing business and pleasures; or did he mean to include all these—the disciples, the fish, his companions, his business, his pleasure, even his home, and family?

I wonder if he did not mean just this. He put himself, just Jesus, in the balances on one side and all the world and its loves and tugs and allurements and pleasures and joys—wife, children, home, friends, business, all—and made the heart of Peter face the issue, "Lovest thou me more than these?" Some such probing of heart Jesus put to Simon Peter. Peter was an impetuous disciple. He had "played the wild" a few days before in denying and following afar off and now, discouraged, he had gone back to his old business. The Savior here puts the great question—"How much do you love me?" to the heart of this discouraged disciple. Peter answered it three times bravely and promptly—"Thou knowest that I love thee." Jesus gave him three answers—"Feed my lambs," and twice "Feed my sheep."

THE SUPREME MOTIVE

Here lies the supreme motive of service in winning the lost world—plain, simple love, supreme devotion to Jesus Christ. It must not be love of self, either its ease, its joys, its pleasures, its emoluments, its crowns, its possessions, its inheritances, not the love of life, not the love for church nor companions; but the love for Jesus Christ, the simple, divine, glorious, triumphant one, the holy one, our Savior. He is worthy of our love. He merits it. He deserves it, even the best of our love. He won it in making us, in preserving us, in saving us, in providing heaven and life and eternity for us. He won it by the joys he gives us, by the service he allows us, the fellowships with which he honors us. He has a right to our best. It is this love in the hearts of our fathers which nerved them at the stake, when persecutions' fires consumed their bodies, and at the gibbet when the executioner's ax separated head and body, and when prison bars

closed around them and deprivation and sorrow and awful suffering came to them. It was this passion for Jesus that has sent thrilling and flaming through the centuries the willing workers for Christ —ministers, missionaries, and workers everywhere. In this supreme motive, this indescribable passion for the risen Savior, in this I say lies the hope of this world on the human side. It builds churches, schools, hospitals, orphanages, sends out missionaries, calls workers, stimulates unselfish service. It is for this and because of this passion for Jesus Christ that millions of dollars are laid upon the altar of Christ's service and millions of lives offered to him for his plan of saving men. This is the supreme motive. May you and I more and more have that love, as we face the lost world, with the debtorship of the gospel, the trusteeship of the truth, the ambassadorship, the guardianship of souls, the stewardship of money, in the face of the partnership and ownership of Jesus Christ. May the fires of this love burn in our hearts as we go after men, seeking to make them know the Savior whom we love and whom we serve. May each and every reader of these lines be able to answer as Simon did—"Yea, Lord, thou knowest that I love thee"; and, better still, answer as he did with his life, when he offered it freely in sacrifice for the promotion of the gospel. It is good to die for Jesus if necessary, but far more glorious to live for him, if we live the life of the loving, winning evangel. Jesus says, "Feed my lambs; feed my sheep, because ye love me." That burning question with its consequent demands evidently brought on a pentecost: and when we answer as Simon did we will see our pentecosts in soul-winning power.

CHAPTER XXXIV

Christ's Secret in Winning Men—His Tears

The world has been seeking for twenty centuries the secret of Jesus' triumphant life. Many answers have been given to this question. Some would say, his marvelous personality or his holy life or his benevolent spirit, or his deity or the work of the Holy Spirit, using him without limit, or his great teaching, so simple and direct and wonderful in its great doctrinal content. Many are the answers given. I am wondering if we will miss far the secret of his ministry, certainly on the human side, if we say that it is found in his tears, that is, his compassionate concern and heart-longing for the good of men, for their deliverance from sin, for their power to live godly lives.

THE CASES OF HIS TEARS

The following are some of the incidents in which Jesus showed his tears:

1. At the tomb of Lazarus—John 11:35. Here he wept with the weeping sisters over a dead brother. Jesus had been in the home of Lazarus. He had enjoyed its fellowship and hospitality and now that the grave had closed its chilly arms around this precious brother, Christ's tender compassion went out for the sisters in their need, their sorrow and their loneliness.

2. Where he wept over Jerusalem—Luke 19:41. Here his heart was touched for a wicked city in sin and rebellion and in rejection of his love. It had failed to hear the call of God or heed the message

which he had brought; and, as he looked down from Olivet on the wicked city, his compassionate soul went out in longing.

3. Over a lost world he wept—Hebrews 5:7. This Scripture seems to sum up the compassionate ministry of Jesus as his soul went out longingly for the lost in all the wide world.

4. When he preached to sinners as described in John 7:37. It is said that, standing in the midst of sinners at one of Jerusalem's great feasts, he cried and said, "If any man thirst, let him come unto me and drink." The indication is that his heart here was so touched and broken for sinners that he cried with tears and called a lost world to come and drink at the fountain of life which had been opened up in the house of King David, for sin and uncleanness, in his own blessed ministry.

5. There are many cases and many times when he looked upon the multitude and it is said of him he had compassion on them, Matthew 9:36, 18:27, 20:24; Mark 1:41, 5:19; Luke 15:20. In fact, the whole chapter of the fifteenth of Luke is but the breaking forth of the compassion of Christ's loving heart for a lost world.

6. Jesus was a living exemplification of the law of the harvest set forth in Psalms 126:5, 6, where it is said, that "they that sow in tears, shall reap in joy; and he that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him." Christ's whole ministry was a ministry of tearful compassion.

7. Jesus was also an illustration of the great doctrine set forth in Isaiah 58:10, where the prophet said, "If thou draw out thy soul to the hungry and satisfy the afflicted soul," and then there follow a number of promises based upon soulful compassion. Jesus was an ever-living example of the very heart of this message.

8. Paul in his ministry of tears and love and compassion was but the embodiment of the Jesus-spirit. He had continual longing and great sorrow in his heart and could wish himself accursed from Christ for his brethren, that they might be saved.

All of these cases and others in the gospel story set out the affectionate concern of Christ for a lost world and explain the secret of his wonderful power and ministry. This is said, of course, in due deference to all of the divine powers latent in and manifested through this Jesus the Son of God.

WHY THE TEARS OF JESUS?

It must not be forgotten that the God and Father whom Jesus represented on earth was not only a God of love, but a God of wrath, a God of power as well as a God of mercy. Jesus seemed to represent in his earthly ministry and embody the love of the Father. When he comes the second time in judgment he will represent the wrath and justice of God in dealing with those who have trampled on the Father's love and mercy. But why the tears of Jesus? I answer:

1. He knew sin, its history, its guilt, its stain, its diabolism, its doom in human destiny, its wreck and defeat in human life, its punishment in ruined destiny away from God.

2. He knew the losses of man on account of sin, what man would lose in sin and what he would gain in Christ. He knew the unbroken chain of sorrow that would come to men because of their love and practice of sin.

3. He knew the cost of sin and the cost of its remedy. Doubtless every tear that trickled down the face of Jesus had the very strain and note of Calvary in it. Gethsemane's sorrows and Calvary's sufferings must have pierced his heart from the very beginning, even back in the limitless ages, be-

cause "he was as a lamb slain from before the foundations of the world."

OUR FELLOWSHIP IN HIS TEARS

It is given to us in this world-task of redemption to have glorious fellowship, not only in the joys and peace and pardon and power of our relationships to Christ, but also fellowship in his sufferings, in his anxieties, in his compassions and tears.

1. Compassion as manifested in tears and broken hearts is our secret in accomplishing the tasks about us. A burden-hearted ministry and church is the hope of the world.
2. This fellowship is found in our revaluation of the souls of men as the light from Calvary throws its scarlet ray upon the lives of men. Here in Christ's tears we can learn the cost of our salvation.
3. This fellowship with Christ's tears bottoms all our missionary and benevolent enterprises and sends out all those who seek to win, the world around.

HOW ARE WE TO HAVE THIS FELLOWSHIP?

If we would have the power of Christ through the Holy Spirit and know the fellowship of his sufferings and have sympathy in his compassion, we can find it:

1. By studying Christ, his marvelous heart, his wonderful ministry.
2. By studying sin, its guilt and power, its wreck and ruin.
3. By studying sinners—knowing their needs, sympathizing with them in their helplessness.
4. By studying the Bible, seeing its descriptions of sin, its spiritual paintings of the wreck and ruin

wrought by sin, studying its remedy for sin and the agencies used for the application of this remedy.

5. By seeking power from God to win men from their sins. I would constantly call the ministry of the Word back to the spiritual law of the harvest in Psalms 126:5, 6—"They that sow in tears, shall reap in joy." The weepers win; the weepless won't.

CHAPTER XXXV

Christ's Soul-winning Program for His Churches

There can be no question but that Jesus in his earthly ministry founded and started his church and set it up during the three years of his public life among men. The steps in the inauguration of this church are somewhat as follows:

1. In nucleus he started it in John 1, where he took Andrew and John, the beloved disciple, and with them won Simon, Philip and Nathanael.
2. He gave it its first officers to be fishers of men in the early part of his ministry.
3. He gave it its law of life in the Sermon on the Mount.
4. In Matthew 16 he gave his church its evangelistic basis and its militant character.
5. He gave it its law of discipline in Matthew the 18th chapter.
6. He gave it its world commission in Matthew the 28th chapter.
7. He gave it its power as manifested on the day of Pentecost.

Now, for this church and its New Testament successors, and all the other churches which have copied this early example, he set out a soul-winning program. This is shown, as follows:

1. In the ministry of his evangelistic forerunner —John the Baptist.
2. Christ's whole life of public service as a winner and teacher is an example to his churches illustrating what he wants them to do in winning the lost.

3. In his constant and persistent training of the twelve apostles as from day to day and year to year he taught them and carried them on soul-winning campaigns.

4. In the mission he gave and the training he gave to the seventy as he sent them out two by two into all the villages and country places on a soul-winning campaign.

5. In his great commission given several times in the New Testament at the close of his public ministry. The very heart of this commission given each time was to make disciples of every creature. That was always first and primary.

6. As illustrated in the great pentecostal campaign and the following years in the acts of the apostles. All their movements were soul-winning campaigns.

7. In the primary work of the Holy Ghost, Christ's Vicegerent—convincing men of sin, of righteousness and judgment, showing them the truth, in calling preachers and workers and enduing them with soul-winning power. All of these illustrate the great evangelistic program and purpose of Jesus Christ in the establishment of his church and churches.

WHAT HE WANTED HIS CHURCHES TO DO IN SOUL-WINNING

1. He wanted them to make soul-winning primary, give it the very first place in all their work.

2. He wanted them to have soul-winning preachers, deacons, teachers, evangelists and workers.

3. He wanted them to have a soul-winning organization, easily adapted to the needs of men, able to be mobilized for world-conquest.

4. He encouraged and demanded the soul-winning passion among his people. He put it in the very germs of regeneration. He made them propa-

gating germs and he creates in the very first glow of one's own salvation the longing to see others saved.

5. He encouraged evangelistic liberality with money and time and talents. We are to give to win and give because our giving will win.

6. He promised soul-winning power to all of his churches and disciples. This is repeated many times as recorded in the Word of God.

7. He stimulated willingness to suffer, to live, to die, to dare, to do, to sacrifice, to deny one's self in order that thereby our lives might count in world-wide service in soul-winning.

8. He left, as one of the principal virtues of his kingdom, obedience to his plans, his orders to carry out his program around the world.

9. He called his people everywhere to follow his example in personal work in out-door, in-door, way-side, well-side, sea-side, road-side, domestic and all other sorts of evangelism. This program of winning men is certainly the heart of Christ's will and way for his churches.

CHAPTER XXXVI

Militant Evangelism—the Hope of Christ's Churches

Matthew 16:18, 19 is one of the most difficult Scriptures doctrinally to understand in all the words of Jesus. After Simon Peter had confessed "Thou art the Christ, the Son of the Living God," Jesus said unto him, "Blessed art thou, Simon son of Jonas: for flesh and blood have not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

I judge this is the strongest scriptural foundation for the Roman Catholic church with its pope, its hierarchy, and doctrine of infallibility. I believe that the whole system is founded on a misinterpretation of what Christ meant, but a system hoary with age and bloody with persecutions and complicated with centuries of sinful practices, and the leading of men astray, and is built up on a misinterpretation of these words of Christ. The theological world has spent much time and energy in gnawing on this theological bone and much of it has been to no profit. I do not here seek to interpret the doctrine of the "rock" on which Christ built his church, though I am much inclined to believe that what Jesus meant was that he would build his church on the doctrine and experience of one's personal faith in accepting Jesus Christ as

the Son of the Living God. Nor do I attempt to explain the meaning of the keys in verse 19, though I am much inclined to believe that the true interpretation of the doctrine of the keys is that in the hands of him who teaches the lost world that men are saved or lost by their attitude of faith or rejection of the Lord Jesus Christ is the doctrine here announced by Christ. I might not be sure of the interpretation on either of these points; but I think I do rightly interpret Christ when I say that the main thing which he meant here was that his purpose was to build on this rock a militant, conquering, evangelistic, soul-winning church, and that there was no power, not even the power of the gates of hell, that could defeat or block or prevent this church with its multiplied representatives throughout the world from finally winning against sin and bringing victory to the cause of Christ. I think it is this militancy in Christ's churches which is the hope of the world. I do not believe that we are to bring the world finally to Christ by our educational nor by our benevolent program. Certainly military armies nor statescraft nor legislatures nor achievements of science nor the beauty and power of the arts nor the combinations of these and other agencies will ever bring in the kingdom of God and save men from their guilt and doom under the wrath of God. I believe in consecrated, far-seeing statesmanship and bless God for what benevolent and God-honoring legislatures, law-makers, jurists and administrators of government have done in promoting the kingdom of God and I rejoice that even out of the clash of great armies and the victory wrought by righteous men, God has brought good and overruled the horrors of war to the promotion of the kingdom of God, and I thank God for what education has done in promoting, as the handmaid of evangelism, all the causes of Christ; and I likewise bless his holy name for all the mercies and bless-

ings of the benevolent institutions—hospitals, orphanages, rescue homes and social service organizations. These have been helpers to the churches and the work of evangelism. But preëminently and finally the world is to be saved by evangelistic churches. Christ said he set up his church in opposition to the gates of hell and he said to his disciples that it was his good pleasure to give them the kingdom and he says that he will triumph over sin, that even death with all of its horrible power shall be finally put under the conquering heel of the son of Mary. But this great work is to be done by his churches, soul-winning, Christ-honoring, compassionate, evangelistic churches, as they are led by the Divine Spirit and follow the great head of the church, Jesus Christ.

THE EVANGELISTIC ESSENTIALS OF THESE CHURCHES

I would lay emphasis upon some vital essentials and necessities if Christ's churches are to be militant and to conquer the world.

1. They must live close to, understand, preach, and teach the truth set up and set out by Jesus Christ. It was bought by his blood and manifested and demonstrated by his marvelous ministry. This truth is the sword of the Spirit in this great warfare. And we must put on the whole armor of God as set out in the sixth chapter of Ephesians if the soldiers of the churches are to stand and withstand in this battle against the gates of hell.

2. These churches must have an evangelistic leadership. Their preachers, their teachers, their missionaries, their workers who have leadership in any phase of the life and ministry of the churches must themselves be compassionate, love lost souls, and be consumed by a pressing desire to save men from sin. Without this, ceremonialism, ritualism, formalism will be like the blast of the summer

simoom to fan back the enthusiasm and spiritual power of the churches. It is as impossible to build evangelistic churches without soul-winning leadership as it is to make brick without straw.

3. These churches must have besides their loyalty to truth and their evangelistic leadership the enduing power of the Divine Spirit. Organization, scholarship, great wealth, large numbers are great elements of strength; but they in themselves and of themselves cannot carry Christ's cause through the brazen gates of hades on to victory unless they are filled and fired and endued by the Divine Spirit. Here lies the great essential of the kingdom of God and that is why Jesus said, "I will not leave you orphans: I will send the other Comforter to you." That is why he said, "Ye shall receive power after that the Holy Ghost is come upon you." This power to-day is as essential as it was in the initiatory days of the kingdom of God. Men can no more make pentecosts to-day than they did in the days of Simon Peter. Pentecosts are produced by the very breath of God. Christ's churches and their leadership must so live and believe and act that they may be endued by the Divine power, and his three-fold essential, I think, constitutes the very heart and necessity of Christ's militant churches, the fundamental basis of his world-wide conquest. You and I should devote ourselves to setting up such churches, training their leadership, firing their energies, and sending them forth to the great conflict, expectant and assured of the universal conquest predicted by Christ when he said, "The gates of hell shall not prevail against it."

CHAPTER XXXVII

Jesus Our Model in Intercession

Jesus probably did as much praying while on earth as he did preaching or teaching or healing. His life of public ministry was a life of prayer. He not only prayed, he interceded. He was a great supplicator and intercessor. He was man's intercessor while on earth and our intercessor at the right hand of the Throne of God. All our petitions evidently pass to the Father in his name. He set us an example to pray while on earth. He prayed in public. He prayed in secret. He prayed in the mountain-fastnesses in the hours of darkness. He was a strenuous worker by day and a more strenuous intercessor by night. He was, while on earth, probably God's topmost prayer. It will be profitable for all soul-winners to study and re-study and seek to copy Christ's ministry of prayer.

HIS PRAYERS CLASSIFIED

Dr. Hight C. Moore in a great baccalaureate address at the Southwestern Baptist Theological Seminary in 1917, which address is in tract form, classified in a most noble way the prayers of Jesus. I give below a summary of his classification.

1. His Prayer of Ordination at his baptism—Luke 3:21.

2. His Prayer of Evangelism as he opened his ministry at the Capernaum headquarters—Mark 1:35.

3. His Prayer of Spiritualization as he healed the leper—Luke 4:16.

4. His Prayer of Organization as he chose the

twelve and preached the Sermon on the Mount, his inaugural address as he introduced the kingdom of God—Luke 6:12.

5. His Prayer of Vindication when he sent word to the despondent John in the dungeon of Machærus —Matthew 11:25, 26.

6. His Prayer of Sustenance as he fed the five thousand from a lad's lunch—Luke 9:16.

7. His prayer of Fidelity after refusing to be crowned king—Matthew 14:23.

8. His Prayer of Restoration after healing the deaf man who had an impediment in his speech—Mark 7:34.

9. His Prayer of Compassion after feeding the four thousand—Matthew 15:36.

10. His Prayer of Identification after his visit to the cities of Cæsarea Philippi—Matthew 16:16.

11. His Prayer of Transfiguration at the visitation of the heavenly committee, Moses and Elias, on Mount Hermon—Luke 9:28-30.

12. His Prayer of Conquest as he sent out the seventy, who returned with joy and victory—Luke 10:21.

13. His Prayer of Instruction where he taught his disciples to pray—Luke 11:1.

14. His Prayer of Resurrection at the grave of Lazarus—John 11:41, 42.

15. His Prayer of Benediction as he laid his hands upon the little children—Matthew 19:13 and Mark 10:16.

16. His Prayer of Malediction as he faced the fruitless fig tree—Matthew 21:22.

17. His Prayer of Purification as he cleansed the temple—Matthew 21:13.

18. His Prayer of Glorification as he looked beyond the cross to the joy and glory—John 12:27, 28.

19. His Prayer of Transmission in the upper room as he instituted the Lord's Supper—Matthew 26:26, 27.

20. His Prayer of Deliverance as he realized Peter's weakness and denial—Luke 22:32.

21. His Prayer of Sanctification as he delivered his farewell address in the upper room—John 17.

22. His Prayer of Resignation as he drank the dregs of the bitter cup in Gethsemane—Matthew 26:39, and Luke 22:44.

23. His Prayer of Forgiveness as they nailed him to the cross—Luke 23:24.

24. His Prayer of Spiritual Loneliness as superhuman darkness enveloped the world—Matthew 27:46.

25. His Prayer of Death as he paid the full price for our redemption—Luke 23:46.

This is a discriminating classification and is a worthwhile study. In this same tract the speaker tells what intercession will do for the soul-winning preacher.

WHAT INTERCESSION WILL DO

1. It enervates temptation.
2. It energizes teaching.
3. It effectualizes preaching.
4. It empowers philanthropy.
5. It shepherds the churches.
6. It enables us to endure our crosses.
7. It wins the crown.

In this same address Dr. Moore stresses some powerful prayer imperatives in the ministry. He says:

1. Magnify the ministry of intercession.
2. Make the praying Christ your personal model.
3. Base upon prayer every phase of your ministry.
4. Teach your people the holy practice of prayer.
5. Exemplify the ministerial power of a prayer-life.

So discriminating and pungent and powerful is

this address, I feel constrained to leave with the students of this book the outline of this great address.

WHAT JESUS PRAYED FOR

It is an interesting study to gather up from the prayers of Jesus what he prayed for. Only the records eternal can unfold the content of his prayers in the mountain-fastnesses of the Palestinian hills. The disciples never told us what he said when they found him early in the morning hidden away in intercession with the Father. We do know that he prayed just before or during any great event or great task in his life. He prayed at his baptism, during his temptation, before he called the twelve and preached his great Sermon on the Mount, before he sent out the seventy. Prayer was the initiatory step with him in any great task. He went through Gethsemane by prayer, passed over Calvary by intercession, and triumphed over the persecutions of the world with the tears of spiritual beseechment falling from his glorious face. In the two great prayers which he has left us—the one which he taught us to pray, in Matthew 6:9-15; and his own intercessory prayer in John 17—we find the heart of what he asked God for and what he would have us pray for. A look at these prayers will find the heart of the Savior in intercession.

THE PRAYER HE TAUGHT US TO PRAY

(Matthew 6:9-15)

The following great principles of prayer and deep spiritual petitions were sanctioned by Jesus in the prayer he taught us to pray.

1. "Our Father which art in heaven, Hallowed be thy name." The heavenly Father hallowed and

honored and reverenced is the great giver of all the needs of the soul and the supply house for all the strength we are to have in fighting the battles of the kingdom. We must carry our petitions to the great, loving heavenly Father.

2. "Thy kingdom come." The burden of Christ's prayer and of our prayers must be the bringing in of God's kingdom in all the world. We are to bring it in in our own hearts, our homes, the circle of our influence, in our business, in society, in all the phases of government and life, in the nation and in the world.

3. "Thy will be done in earth, as it is in heaven." The will of God done on earth will make a heaven out of the earth and the coming in of the kingdom of righteousness will bring in the universal will of God and hence a new heaven and a new earth.

4. "Give us this day our daily bread." God is the source of our physical supplies of strength. This prayer does not encourage hoarding and providing against a rainy day; but it asks for daily bread. This is the prayer of faith, which asks not for light for all the journey, but light for the uplifted foot; not for food for all life, but day by day strength, for God says, "As thy days, so shall thy strength be." This teaches daily dependence upon God. When the children of Israel stored up manna for a day ahead, except for the Sabbath, according to God's will, the manna mildewed and rotted. God wanted his desert-crossers to have daily dependence upon him; and so it is to-day.

5. "Forgive us our debts, as we forgive our debtors." God's mercy in forgiveness is based on our grace in forgiving our debtors. He is willing to go as far as we are willing to go in the matter of forgiveness, and even further sometimes. This prayer answered would cause us to have no debtors. We would have always the forgiving spirit and the duty-performed life.

6. "Lead us not into temptation, but deliver us from evil." This prayer encourages the life of dependence. We are dependent on God for strength to resist temptations and for guidance around and over temptations.

7. "For thine is the kingdom, and the power, and the glory, forever." This is the prayer that acknowledges God's possession, both of all the interests in his kingdom, all the power necessary to accomplish its tasks, and all the glory coming out of its triumphs. We are God's and the kingdom is his and the glory of our achievements must be to him.

Now, you take the summary of what Christ has asked us to pray for in this prayer and we will find that it will issue in strong character, in purity of life, in humility and reverence and a life of absolute dependence upon God and a life seeking to glorify him in all things.

HIS INTERCESSORY PRAYER

(John 17)

You tell me what your desires are and I will tell you what your character is. Some one has said, "The best index to character is found in the content of our prayers." Jesus is wonderfully revealed in his intercessory prayer. He unbosomed his heart to God. A study of Christ's intercessory prayer will teach us what we ought to pray for and the prayer-life we ought to live. The very heart of this prayer is evangelism. Let us look at it.

1. "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee." Jesus here laid down the doctrine that God's glory and man's greatest glory is found in the crucifixion of Christ. The cross is Christ's crown. And in the hour of

supreme sacrifice were both the Father and the Son to find their greatest glory. This is love crucified. This is the furthest limit of the unselfish in deity as married to humanity and all for the sake that humanity may in us be indissolubly joined to deity in the eternal life.

2. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." Here Jesus acknowledged his dominant power over the flesh, all flesh, and in this victory in and over the flesh he was to give eternal life to as many as the Father gave him. Here is the heart both of atonement and predestination. God gave to Jesus those whom he willed to have eternal life and Jesus paid the price for their eternal life.

3. "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." Here is a beautiful definition of eternal life—the knowledge of God through the Lord Jesus Christ.

4. "I have glorified thee on the earth: I have finished the work which thou gavest me to do, glorify thou me with thine own self." Jesus says here that the supreme life of soul-winning is found in glorifying the Father through the Son. Our evangelism should live up to Christ's conception of glorifying the Father through the Son.

5. In the sixth verse Jesus hints at predestination again—"Thine they were, and thou gavest them me"; and then he says, "and they have kept thy word." And this is the evidence of our election—that we have kept the Word of God.

6. "I pray for them: I pray not for the world, but for them, which thou hast given me; for they are thine." Here is the Savior's great intercessory prayer for his people. We all, as true evangelists, should constantly pray for the ransomed of the Lord.

7. "Keep through thy own name those whom thou hast given me that they may be one as we are." Jesus here calls upon the great keeping power of God over his ransomed ones. He wants them kept in order that they may be one. Jesus here prays for the spiritual unity of his people the world around. Oh, when will this prayer be answered!

8. "And now I come to thee and these things I speak in the world that they may have my joy fulfilled in themselves." Jesus here prays for the complete joy of every child of God. This prayer answered would take all pessimism and complaint and impatience out of the hearts of God's people and fill our hearts with the fullness of Christ's joy. He speaks of "my joy." Jesus was called "The man of sorrows"; but he had a joy that could endure Calvaries and Gethsemanes and be triumphant; and this is the joy that he wants us to have.

9. "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." Jesus does not want us to be recluses, shut-ins, away from the temptations and struggles of life; but he desires that we shall be strong to withstand the temptations and fight through the battles and resist all the powers of evil and be triumphant in the world.

10. "Sanctify them through thy truth. Thy word is truth." This great evangelist puts his full-weight endorsement on the Word of God as the truth and sets it down as the truest among the sanctifying agents in all the world. Oh, how soul-winners everywhere should receive the true sanctifying power of the truth of God and give it out to others.

11. "For their sakes I sanctify myself that they also might be sanctified through the truth." Here Jesus leads the great army of the sanctified. He means by this sanctification that wholly setting apart to the work of the Lord, separate from the

ways of the world, devoted unto the truth and the highest standards of life in the kingdom of God. All those who seek to win the lost should follow the example of Christ in this sanctification by the living truth of God.

12. "Neither pray I for these alone, but for them also which shall believe on me through their word." Jesus here prays for all those who, through the truth preached by the disciples down all the ages, believe on him. Every believer in Christ Jesus can claim a part in this intercessory prayer of this chiefest among soul-winners. We as true evangelists should follow the example of Christ and pray for all the spiritual children from our missionary, educational and benevolent enterprises.

13. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." Here again he prays for the unity, the spiritual unity, of all believers and sets the standard of this unity, even the unity in the Trinity, that this unified testimony may be a mighty evangel, proclaiming the truth of the Lord Jesus and bringing all men to believe in him.

14. "And the glory thou gavest me, I have given to them, that they may be one, even as we are one." Here he ties the spiritual unity of God's people up with the glory which Jesus has given them in all the heritages of eternal salvation. Is it not glorious that we are to share in his glory!

15. "I in them and thou in me, that they may be made perfect in one and that the world may know that thou hast sent me and hast loved them as thou hast loved me." He here prays for our perfection in unity and our unity in perfection as a great, constructive testimonial to cause men to believe in him.

16. "Father, I will that they also whom thou hast given me be with me where I am, that they

may behold my glory which thou hast given me." What a wonderful prayer the chief evangelist prays and what a wonderful honor he pays men by thus showing them that it is his will and prayer that those who believe on him may be associated with him in an eternal destiny and that we shall be constant beholders of his glory through the ceaseless cycles of eternity.

17. "And I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved me may be in them and I in them." This, the closing petition of this wonderful intercessory prayer of our Savior, as he faced Calvary, rejoices in the fact that the Father will bestow upon us the same love which he had bestowed upon him as his only begotten Son and that thus ruling in our hearts should be this regnant Christ, that he might make his throne in our hearts and from this throne-room of the Father's love he might rule us and cause us to share in his glory throughout all the ages to come.

These are some of the things that Jesus prayed for. What a holy prayer! How it throbs with the truest and highest standards of evangelism and world spiritual conquest! Somebody says that Jesus in all of his ministry, and especially on the cross of Calvary, is but God throwing his heart at the lost world, seeking to woo and win the unsaved to the great Father's heart. This prayer is an expression of it. I could wish that I myself and all those who through the gospel seek to win men and women to Jesus could pray as often, as much, as intently, as unselfishly, and as powerfully, as Jesus did through the years of his public ministry. He gave us some great, abiding promises touching prayer which we ought to learn and claim and cash at the bank of God. He said, "But thou, when thou prayest, enter into thy closet and when thou hast shut thy door, pray to thy Father which is in

secret; and thy Father which seeth in secret shall reward thee openly" (Matt. 6:6); and he said again, "Whatsoever thing ye desire when ye pray, believe that ye have received them and ye shall have them" (Mark 11:24); and again he said, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you" (John 15:7); and again he said, "If ye being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask it" (Luke 11:13).

Let us take these promises and the many others he gave us and follow his great life-plan of intercessory prayer and pray and preach this world into the love of God and thus bring in his glorious kingdom.

CHAPTER XXXVIII

The Joy Jesus Found

Almost all the faces of Jesus which art has left the world are sad faces. He was the man of Calvary, the man of the cross, the man of Gethsemane. He is pictured as the only one who wore the crown of thorns. There is no record in the New Testament of his smiles or his laughter. He is called the man of sorrows and he was acquainted with grief. But, this is not all of the truth about him. The Scriptures give the record of the gospel of the Happy God and Jesus was the author of the gospel. He went through the greatest spiritual travail but knew the joys of satisfaction. He endured the cross, despising its shame, but it was for the joy that was set before him (Heb. 12:2). He had a peace in his heart that the world knew not of. He hungered that the disciples might know his peace and joy. He said in one of the most trying times, as he walked steadily toward Gethsemane and Calvary, "I have spoken these things unto you that my joy might remain in you and that your joy might be full" (John 15:11). He did have a joy. It was a brimming cup of joy. It enabled him to endure the cross and to suffer all the evil things which sin could hatch up against him and pile upon his blessed life; but the joy beyond it all cheered him and cast the fore-gleams of eternal peace in his soul. It is good for us to remember Christ's tears, his sorrows, his cross and tomb, but not to forget his joys and rejoicings. He not only wept at the grave of the dead, but he also rejoiced in the wedding bells of Cana's marriage feast. He had his bitter cups of sorrow in Gethsemane and also his

hours of transcendent glory on the Mount of Transfiguration. He wore the crown of thorns down here but he is promised a crown of rejoicing hereafter. He wept bitterly over lost, ruined and rejecting Jerusalem; and yet evidently he joins in the rejoicing crowds in the presence of the angels of God in having joy over one sinner that repenteth.

THE SOURCES OF HIS JOY

The Psalmist says, speaking of God, "All my springs are in thee" (Ps. 87:7). Christ's joy was hidden away in the secrets of divinity, at the very heart of God. All the springs of peace and joy and power were in his divinity, his own identity with the Father and the Divine Spirit. He, himself, is the full spring of all joys to his disciples.

1. He found joy in the far-look at the assured triumphs of God's kingdom. He saw of the travail of his soul and was satisfied. He knew, he was positively assured that his work would endure forever and that God's kingdom would win and this gave him joy as it ought to give us joy to-day. This great fact took all the pessimism and the discouragement out of the heart of Jesus and likewise should take the same out of our hearts. Isaiah said of Jesus, "He shall not fail or be discouraged until he have set judgment in the earth and the isles shall wait for his law" (Isa. 42:4). Just think of it, with all the hindrances and backsets and persecutions Jesus had and all the delays in the progress of the gospel and all the triumphs of sin, he was never discouraged. The lagging faith of his disciples, the constant rejection of sin, the opposition of the devil in high places and low, not even Gethsemane nor Calvary nor Joseph's Tomb, could discourage Jesus. He endured it because of the joy that was set before him. This fact of the assured victory of God's kingdom cheered Paul in prison

and in his dying hour. "Christ must reign," Paul says; and, therefore, there is laid up for us a crown of righteousness at his appearing. This fact has cheered all the workers and missionaries of the past —Luther, Livingstone, Carey, Judson and all the rest. Jesus gave John the Beloved the picture of victory in Revelation. Jesus knew that it is the Father's good pleasure to give us the kingdom and that we are building on eternal foundations; and this fore-gleam of victory cheered him and cheers us.

2. He found great joy in the growing seed and in the ripening harvest of the truth. It was his message to ancient Israel—"They that sow in tears shall reap in joy and he that goeth forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:5, 6). Jesus knew of the power of the penetration of ideas and he gloried and joyed in the blade, the growing stalk and the full ear of corn. He believed in the power of even the mustard seed to become the greatest of all trees. When Jesus stood at Jacob's Well with the radiating missionary vision he saw the whitening harvest and there filled his soul the gladness of the reapers. This was a great source of joy to Jesus as it must be and will be to all those who in the harvest fields of God bring into the granary of God the ripening sheaves of wheat.

3. He found joy in personal soul-winning. Whether it be with Philip, the first one, doubtless, he in his own personal ministry led into the light; or with Nicodemus, the man who was up-and-out; or the Samaritan woman at the well who was down-and-out; or whether it be Blind Bartimæus; or rich, curious Zacchæus; or the dying thief on the cross, Jesus had great joy in winning them, one by one, or in groups, into the light and freedom of the gospel. "The wages of the reapers," Jesus full-

well knew was the joy of the heart which would enrich all life. There is great joy in a fine, comfortable, happy Christian home. There is abounding joy in Christian fellowship and comradeship of common service. There is inexpressible joy in prayer, communion with God; in the study of God's Word; in reading the rich literature of the world. There is great joy in unselfish service, lifting the head of the sick, comforting the sorrowing, bringing light to the ignorant; but the greatest joy there must be in the service of God is found in personal soul-winning. Jesus found great joy in this service, and so do we. As I look back over twenty-five years of evangelism in seeing men and women saved, one by one, sometimes in twos, sometimes tens and twenties, sometimes by the hundreds, at one time, one night 450 professing Christ, there comes to me the unspeakable joy of the harvester. At times when I have been sick, at other times when the burdens of the kingdom were almost unbearable and the strength to carry forward the work on me was taxed almost to the breaking point, I have found strength renewed, hopes brightened, heart lightened, and life made over by the memories of the wages of the harvester, the joys of soul-winning.

4. He found superlative joy in the fellowships of the gospel. Jesus was a companion of men. He got close to many men, closer to a few men. Many men got close to him; others got closer still; a few got on the inner circle of his life. He enjoyed the fellowship of his friends in the gospel. There were hours of prayer together, of communion, of contemplation of the great task, when he and his disciples alone were talking about the great problems of the future. Peter and John and James in their intimate fellowship with Christ were great sources of joy to Jesus. Paul got great joy out of the fellowships of the gospel. He spoke of the fellowships of suffering, the fellowships of the truth, the

fellowships of service. I bless God for all the fellowships of the gospel. During the period of five years of wide service in the interest of the kingdom of God I met literally thousands of the finest preachers and Baptist laymen and most modest and effective women God has given to a great section. We have planned together, prayed together, promoted Christ's cause together; and the riches of these fellowships in a common service will soften and sweeten life until the day is done and the Master comes and we will only be transplanted to a larger fruitage in the world to come.

5. Jesus found probably his chiefest joy in doing the will of his Father. He said it was the chief end of his life to know that he had the Father's approval and was doing the Father's will, carrying out his plan, achieving his work. Though at heavy cost to all that he held dear, yet his joy was boundless. Jesus knew that incarnation, personal identity with an alien race, that a life of contumely and persecution among sinners, he knew that Gethsemane and Calvary and Joseph's Tomb were on the trail of the Father's will, but that did not halt him nor discourage him nor break the sweetness of his joys in doing the Father's will; and so it ought to be with us, at whatever cost, our chiefest joy to do God's will, be in his place, do his work and accomplish his glorious ends, in us and through us.

We must not forget that Jesus, though a weeping Savior, is also a rejoicing and a joy-giving Savior; and we should seek the same sources of joy to which he, himself, went.

THE END

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